THE ART OF *HAPPINES*,

Consisting of three parts:

whereof
- The first searcheth out the Happinesse of Man.
- The second particularly discovers and approves it.
- The third sheweth the meanes to attaine and increase it.

By Francis Rous.

Summa Philosophia est, quæ exquirit summum Bonum.

Mans chiefest Wisdome is, to find out his chiefe and soveraigne Good.

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TO HIS MVCH HONORED FATHER, Sr. ANTHONY ROYS, *of Halton in Cornwall, Knight.*

SIR,

IF the Author and the work bee considered, it is no hard matter to finde, to whom the Author should first of all offer his worke. A sonne cannot

preſent his labours more fitly than to a Father, eſpecially when they bring with them ſo excellent a thing as Bleſſednesſe. And although I know you have beene an ancient Traveller in the path of Felicitie, ſo that the commendation of your poſteritie ſhall bee to follow your ſteps, yet I am aſſured, it cannot but bee a comfort to you, to ſee ſome increaſe from above, where your careful education hath planted & watered below; in which you have farre exceeded the uſual providence of Fathers, that ordinarily lookes no farther than the bodie, pride, and earth. I cõfeſſe, the outward ſhewes

of

of this world had ſo farre tranſported me, that I was very unlikely to have made this kinde of Matter the maine buſines of my Time, but I tooke ſhip to goe to *Tarſus*, even to forraine Countries, and in mine owne began the ſtudie of the Law; untill a ſtorme from heaven chaſed mee away to the ſtudie of Eternitie, wherein I have found ſo much comfort and aſſiſtance from above, that the incouragement thereof is to mee in ſtead of a voice ſpeaking in mine eare; This is the way, walke in it: And in this way I deſire to walke as ſtedfaſtly, as bodily infirmitie, and the neceſ-

sarie distractions of this life will permit, until my Time shall bee no more, that so I may passe immediately from the contemplation of Felicitie, unto the fruition. This felicitie I likewise wish unto you, with most humble and heartie prayer, and that this worke following may give some (though small) advancement to it, that so you may reape a little, where you have sowne much.

From my house in Laurake, Aprill 29.

Yourſonne in all dutie and obſervance,

FRANCIS ROVS.

To Man.

Having cast mine eyes on the frame of this world, and somewhat particularly considered the works which are wrought under the Sunne, I beheld Man, placed as the top and chiefe of the Creatures, and I saw in Man the sparks of an excellent soule, which might seeme to justifie this his preeminence: but with all having searched the depth and bredth of the life of Man, to see what great actions this

Eminent thing produced, or what extraordinarie happines he enioyeth ſutable to his excellence, I finde generally, that this Head of the world doth uſually ſpend himſelfe in baſe works of Vanitie, Labour, and wickednesſe; and is himſelfe ſpent away by Miſery, Sickneſs and Death. His actions are either no actions at all, but idle, fooliſh, and ſuperfluous recreations, or meere labours for his owne body, that hee may bee to morrow, not better, but the ſame that he was to day, or that he may better his eſtate by making himſelfe worſe, even by the loſſe or diminution of his owne goodneſſe, and yet at laſt, this eſtate which hee hath bought with himſelfe, will

turne

turne him out most unkindly and unthankfully from possessing it. And as for Mans happinesse, most commonly he sends it before him, by proposing high and remote objects to his desires; which either he never overtakes, or if he doe, it doth often vanish into Nothing, as being made of meere Imagination; or if it will needs seeme something being attained, yet it is at last digested into perfect Nothing, when that and the Owner thereof are both devoured by the wide mouth of Death, that eats up all the thoughts and workes of perishing Mankind. But before Man arrives to this point of dissolution, by which he comes to bee rid of his unhap-

happinesse, miserie, sicknesse, and mutuall vexation (Man to Man being a continuall Hangman and Tormentor) by smarting and still-returning stripes, most often cut his little happinesse to lesser peeces, and overcome the slight and slender sweetnesse thereof, with the inter-mingled gall of solide and substantiall griefe.

Now this being the state of Things, what is all that wee see, and to what purpose is it? Are wee here met together to play the wretches and Fooles? Is this our appointed time to labour for Vanitie? and to bee imaginarily pleased, and really tormented? or to take great care and paynes to come to Nothing? Is this the fruit of this

huge

huge masse of Creatures, and of glorious Man, the principall of them? Surely, if wee should lye downe in this opinion, we might also lye downe in amazement, wondring what we make here, and why Man was created unto so great folly and misery. We might rightly cry out, that in regard of this world, the day of Death is better than the day of Birth, and that not to be at all, is better than them both. But here wee may not rest, for then all the Creatures, which we see, would rise up against us like so many Adversaries, and Objections. For it were a great injurie to the Creator, to see and acknowledge (which acknowledgement is extorted even

from

from meere naturall men) a great wisedome in the Matter and Forme of the Creatures, & not to acknowledge a great wisedome likewise in the End of the creatures, that he which made every thing so orderly in his parts, should make a confusion in the whole, and that he who hath made so excellent things for Man, should make Man for basenesse, vanitie, & miserie. Therfore I thought it most likely and safe, to beleeve that the Creator had not fayled in his Creation, but that the Creature had erred from the course and scope of his Creation, and that Man by some fault of his owne, was gone out of the way, both in regard of imployment and happines;

which

which two, in all probabilitie, should be found in one path, it being most agreeable to reason, that a Creature should then be in the best and happiest case, when hee doth the worke appointed him by his Creator. Then also it seemed necessarie to enquire what was that right way, from which Man had strayed; even to search what was the true end of Mans actions, and the true scope of his desires; his dutie and his felicitie.

What I have met with in this search, I have here discovered; and because there are three sorts of men, which especially doe erre in the matter of happinesse, for these especially have I fitted the parts of this

Dis-

Discourse. One sort of these are they, that come blinde into the world, and so goe out, neither knowing, nor caring, nor asking, what they have to doe here, nor what is chiefly good for them while they bee here, nor whether there be any other place for them when they depart hence. These for the most part doe what they see done, or what their owne lusts will have done, and so having spent their time according to Custome and Concupiscence, they live to no purpose, and die to no end, for ought they know. A second sort is of them, that thinke there is a happinesse, and a way to it; and which is more, they thinke they have it; yet all the while they

they goe without it, even for this reason, because they think they have it. For not having it, by their beleefe that they have it; they ceafe from feeking, and fo from finding of that which may only be found by feeling. A third fort is, of fuch as thinke it enough to come within the reach of happineſſe, but care not much to faſten it or to increaſe it, but pleaſe themſelves in looking on it, or onely in a little taſte of it. It is good to be happy, they thinke, but it is not good to be too happy, & therfore they will gladly traffick fome ſuperfluous happineſſe, for a little folly & vanitie. To all theſe (which are almoſt all) are the chiefe parts of this Treatiſe directed, as

Nayles

Nayles to drive out Nayles, even rules of Light and Bliſſe, to drive out the uſuall and received rules of darkneſſe and miſerie; and to ſtand faſt in their roome. Of theſe and the like directions let wretched and ignorant mankinde lay hold, as upon Boords & Maſts in this great ſhipwracke of Nature. Let them by ſuch helps lift up their heads above the element of Baſeneſſe and Vanitie, wherein the ſonnes of corrupted and degenerate Nature (like Fiſhes) do ſwim, and live, and die. And let them mount up into that higher Region, wherein onely true and very Men are to bee found, the reſt being but the reſemblances of Men,

and

& in ſubſtance the true Companions of brute and vnreaſonable Creatures.

A Seeker of Happineſſe
for himſelfe and thee,

F. Rovs.

THE

To Man.

Of Paradise true Companion of Pleasure and sincere Amible Creature.

A Seeker of Happiness
for himself and thee,

T. Rous.

THE

THE ART OF Happineſſe.

The firſt Part.

Which is a ſearch of Mans HAPPINESSE.

CHAP. I.

That the Seeker of Happineſſe muſt propoſe an End, and it muſt be the beſt End.

WHoſoever will better and advance himſelf (which is naturally every mans deſire) he

he must finde out and propose to himselfe an End which is good; and toward this End must so strive, that hee may continually draw neerer to it, untill hee have attained it; and hee must grow in the degrees of enjoying, when hee hath attayned. Hee that proposeth no Marke, nor mayne End to himselfe, can never increase himselfe, but is a man lost, and comes to nothing; such a one is like a ship that aymeth at no harbour, and therefore cannot make any voyage of advantage. Hee that proposeth an End, yet such a one as is but transitorily or narrowly good, he can receive but

a tranſitorie and narrow advancement. He that propoſeth for an End, a ſeeming good, but a reall evill, may by attayning, puffe up his imagination, but ſhall ſubſtantially leſſen and ruine himſelfe. But hee that ſets before him a Marke & End truly and perfectly good, by attaining it, ſhall make himſelfe truly and perfectly happy, and the more happy in degrees, as in more degrees hee doth enjoy it. But, amidſt the infinite changes of things ſeemingly good, how ſhall man finde out that one thing which is truly and perfectly good? It is indeed an impreſſion of Mans na-

ture, to seeke for good, but the corruption of the same nature is such, that it makes every thing seeme good to it self, which it selfe (though falsly) apprehendeth to bee good. And so hence it comes, that many men run an un-satisfied course, through divers changes of things seemingly good, and most men choose the lesse good for the better good, yea, the most evill for the most good. But he that will seriously inquire for true happinesse, must in his inquirie lay aside his bodie and the doctrines thereof, and hee must retire into his innermost, and most secret closet of Light and Reason,

and

and there aske of his Soule aſſured truths and reſolutions, concerning his chiefe and ſoveraigne Good. Yea, becauſe the darkneſſe of a heavie and ſenſuall bodie, ſince the fall, ſubject to corruption, hath much dimmed the light of the Soule, ſhe hath need to returne to that uppermoſt Light, by which at firſt ſhe was kindled, thence to receive a ſecond inlightning, that by an addition of the higheſt Light, ſhee may finde out her higheſt & chiefeſt happineſſe. The ſoules thus rectified, labour, and in ſome meaſure attayne to behold things in their truth, as alſo to ſee the differences of

things confounded or misordered by the ignorance of corruption, and to place each thing in his due ranke, and consequently the chiefe and soveraigne good, farre above all; as indeed to the eye of wisdome it shines in a notable and manifest supereminence. And as she gives due acknowledgment to this good, being discovered, so she calls aloud to the will and affections to strive towards it, being knowne and acknowledged, she adviseth them to set up their rest upon it, to adventure all for it, and never to leave labouring, untill the soule and happinesse bee joyned together

CHAP.

Chap. III.

How that muſt be conditioned which is the end and Happineſſe of Man.

NOw if with ſuch wiſe Searchers of felicitie wee ſhall make the like enquiry, examining all things in their weight and worth; wee muſt needs meete in one Truth, Truth being but one, even a common Center, in which all rectified underſtandings meet. The more wiſe a man is, the more poſſeſſion hath he of this truth; and therefore whoſoever can challenge to himſelfe to be the wiſeſt of Men, he muſt alſo be the largeſt diſcoverer

of happinesse, and with him especially shall other wisdomes meet, even of necessitie.

Now that wee firmely ground our discoverie, let us first inquire what conditions that thing must have which shall be the happines of Man. That which shall make Man happy, must first bee able to bestow on Man an absence of miserie: for Happinesse & Miserie cannot dwell together in one subject. Againe, it must give unto him full possession and enjoying of the chiefest good, and that in perpetuitie & everlastingnesse. Man must possesse the soveraigne Good; for he can never be hap-

happy by enjoying imperfection, but that only which is perfectly good, can make a man perfectly happy. He muſt alſo injoy this ſoveraigne Good in a perpetuitie, elſe the feare of loſing happineſſe, muſt needs loſe part of it before it bee loſt; and if not ſo, yet hee cannot be termed happy, who ſhall have a time when hee ſhall be without happineſſe. And ſurely, if wee finde a ſoveraigne Good which is everlaſting, it will beſtow it ſelfe on us in it owne nature, even everlaſtingly. Laſtly, the beatificall object of Man, muſt bee the moſt agreeable object of his moſt excellent part. Now, Mans

chiefest part is a lightsome, reasonable, and understanding spirit. Therefore that from which can issue unto Man the greatest joy, must be a most wise, reasonable, and lightsome spirit; likenesse, agreeablenesse, and harmonie, being the foundations of pleasure; and consequently, the most excellent Like, powring into his inferiour Like, the most conformable, naturall, and kindly joyes; from which ariseth an enjoying, even in perfection, contentment, & rest. Having thus found out some conditions of Mans soveraigne good, let us now seeke out that thing which beareth these conditions:

to

to this purpose let us search the length and breadth, the height and depth of Essences and Beings, which if we draw into a summe, we shall finde to bee no other, than the Creature and the Creator, God and the World. Let us therefore inquire, which of these is qualified with the abilities of perfect felicitie.

CHAP. III.

Whether the world, or part of it, be Mans happinesse. And first, of Honour.

IF wee would beginne with the World, and first aske of it, whether

ther it bee able to give us happineſſe; ſurely, it prevents our asking moſt commonly, and teacheth us by blowes, and not by words, that it is our miſerie rather than our happineſſe: even a great treaſurie of imperfections, infirmities, griefes, cares, oppreſſions, wickedneſſe, tranſitorineſſe, and vanitie. There is in it no fit object for the ſoule, no full and ſtable happineſſe for the body. The beſt things in it that concerne Man, are of a goodneſſe mixt or uncontinuing. It is full of confuſion; all things comming alike to all, and not the beſt to the beſt. Folly ſits very often in judgement upon

Wiſe-

Wiſdome, or which is worſe than Folly, Wickedneſſe; and Wiſdome, and Righteouſneſſe are as often condemned: yea, Wickedneſſe hath the reward of Righteouſneſſe. To conclude, all things are full of change, the World ſtill changeth her owners, and one generation driveth out another. Even theſe with whom the World makes moſt dalliance, the ſame World turnes out of favour and being; as many Princes doe their Favourites. But if generalities, by reaſon of their hugeneſſe, may not eaſily enter into the narrow capacities of men: Let us examine ſome chiefe parti-

culars and Master-peeces of the world, and so trie whether any part can bee better than the whole; or whether any part can bee free from that Law under which the whole is concluded. And surely, if the best parts of the world being examined, be found to be vanitie, and their ashes nothing; the inferiour parts must, if it were possible, bee an extremer kinde of nothing. And though many Volumes handling these things, have almost prevented these latter ages of any new matter, truth in the same thing, being still the same; yet, because truth is infinite in latitude and largenesse, and

all

all mankind is not an equall match to the breadth thereof: Let every man ſearch for more truths, and if hee cannot finde them, he may doe well yet to ratifie and confirme the old. And firſt, let us looke upon Honor, a chiefe flowre of this worlds flight and falſe happineſſe, and wee ſhall finde it hath juſtly beene diſcovered to borrow valuation from opinion, and opinion it ſelfe is of all other a moſt grountleſſe, mutable, vaine, and witleſſe thing. It is the thought of a darke & blind multitude, which catcheth at things like mad Dogs, ſuddenly, raſhly, and unconſiderately; not ſtaying

for reason, or at most, onely for a shew of reason. But if thy honour have a better ground thy own merit, and the estimation of wise and good men, I confesse, it is then a sweet oyntment which pleaseth and delighteth the judgement, but doth not fill and satisfie it. It is not food strong enough for the soule of a wiseman, nor for the body of a hungrie man: the mind of man still reacheth beyond it, and cryes, it is farre from being the true rest of the soule. How many sicke men, how many sad, yea but wisely severe men have looked upon it, and examined it when they had it, and became

came merrie or angrie, that they found no more in it! But I need not much trouble my ſelfe with examining this kinde of honour; for the World little troubles it ſelfe with ſeeking or finding it. But that which chiefly pleaſeth them, is a vizzard of honour, which makes them honourable to the eyes and opinions of men, no wiſer nor better than themſelves. But if Fooles ride on horſe-backe with this kinde of honour, and Princes for wiſedome goe on foot without it; What mad good thing is this, which ſets up folly above wiſedome? Of this I need to ſay the leſſe: for the

very Huntsmen of this honor have bitterly complayned on it, they say, it leades them into many pits and downe-falls, over many mynes and dangerous precipices; the mind hath manie strong counter-buffes and affronts, the conscience is forced to make wide steps for it, and to leape over many blocks of stumbling and offence. Againe, they complain that it keeps the heart from rest and injoying; being attayned, it is digged at by Envie, and makes this often appeare, that it hath clymed for mine. Finally, one degree of honour attayned, is but a degree, not a bound of the de-

deſires; and a farther honour deſired and not attayned, takes away the favour of whatſoever honour is alreadie gotten. Hence it plainly appeares, that there is in it little ſubſtance or ſolide ſatisfaction, ſince that pleaſeth moſt, which wee have not, that little, and leaſt which we have.

Chap. IV.

Of pleaſures and riches, that they are not Mans happineſſe.

But neglecting honour, wee looke on pleaſures, to finde happineſſe in them; How doe

doe pleaſures die in enjoying? Their end devoureth their beginning: their backſide is more loathſome than their face is pleaſant. They that are paſt, have not ſatisfied, they that are to come, will bee but the ſame, and ſhall not ſatisfie. There is nothing left of the former, neither ſhall there be of the latter, but all are bounded within one and the ſame vanitie. Againe, pleaſures never ſtand ſtill, but while they bee, they bee leſſening & going to nothing. Therefore of laughter it may bee ſaid, Thou art mad, and of pleaſure, What is it that thou doeſt? And ſurely, if we could obtayne a continued

med courſe of pleaſures, through the race of a whole life, yet this onely or chiefly concernes the body, but the ſoule hath no object the whiles to give her any full pleaſure or delight. As the body taſteth not ſpirituall joyes, ſo the ſoule taſteth not bodily pleaſures. Yea carnall pleaſures have this venom ordinarily in them, that their heighth groweth, or continueth, by the diminiſhing or ſuppreſſion of the reaſonable ſoule; and commonly the excellent ſoule is uſed but as a ſlave to ſupply the luſts of the body with baſe ſatisfaction, whiles her ſelfe goes away without any wages of

pleaſure

pleasure or advantage; even thee grones under the burden of so vile a bondage; then especially sinking, suffering, and retyring, when the body enjoyes his chiefest pleasures. But if sober toward pleasures, wee yet stand in reverence of profit, after which the greatest part of the world runnes a whoring; let us turne our eyes from Multitude unto Truth, which usually by Multitude is most forsaken. There is a sure saying, that a competent portion, fit to defend us from hunger and nakednesse (that is, a measure able to serve and satisfie our naturall uses) hath attayned the fulnesse of the

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ſubſtantiall goodnes there-of. Wee are travayling thorow this world to death; if we have enough to beare our neceſſarie charges by the way, how is not ſuperfluity rather a burthen than a comfort to a traveller? whatſoever is beyond our uſe, wee can but behold with our eyes, or put a vaine confidence in it, which often hath deceived thoſe that truſted in it; for even that which they have put their truſt in, hath been the ſame thing that hath betrayed them. Therefore it is fit that care and feare (as commonly they do) ſhould accompanie Abundance, as well as Pride and Confi-

dence.

dence. And if so, then what a motley and mingled happines ariseth from a doubefull and carefull superfluitie? And surely, very commonly and very justly the owners of this excesse are called miserable. For, besides that it often deliverse them up into the hands of miserie, it makes them most wretched in themselves, because most wretched to themselves. There is a beastly kinred betweene the heart of man & money, and this kinred begets such a love, that the heart will goe neere to starve it selfe before it will part from its most beloved object. Yea, money begets the love of money,

money, and stirs up the affection in such a vehemencie towards it, that possession doth inflame the desire, and not satisfie it. Now what can give rest to such a miserable Soule? when obtayning, which in other things gives some (though short) satisfaction, yet to this man it gives new appetite, farther motion, & a longer busines? yet this abundance thus brought forth by the Mid-wiferie of torment and perplexitie, many times flyes away like an Eagle by the following generations, Folly or Luxurie; and this certainly is a great vanity and wretchednesse of riches, that they

are

are soo often left to a foolish sonne, who is lesse kin to a true wise man, than an honest stranger, that sometimes they are left to a sonne, that is no sonne, and sometimes left, and there is not a second to enjoy them. How-soever, left they must bee, even all things whereinto thou hast shewed thy selfe wise and industrious, and that to some who laboured not in them, to some whom thou knowest not, after two or three generations; & therefore knowest not, whether they shall be wise or foolish, whether they shall perform thy purposes and desires with thy substance, yea, whether they shall turne it

into

into the price of a Whore or a Dogge, which both are an abomination in the ſight of Wiſedome. But if riches might eſcape all this ſucceeding miſerie; yet is not the preſent poſſeſſor of them happy. The common miſerie of man layes claime to all, and will not bee bought out by Riches. Therefore the Rich man ſhall meet with croſſes, and loſſes, in friends or eſtate; he ſhall bee ſicke in minde, and ſicke in body; yea fulneſſe it ſelfe ſhall make him ſicke in both. And if hee might eſcape all this, yet riches, which are the Servants of his body, cannot make his ſoul happy, which

is

is better than the bodie: for farre be it from the soule to finde her happinesse in her servants servant; especially such a fugitive vagabond & uncertaine servant. These massie and grosse riches are too course an object, for a pure and spirituall Essence; they carry no likenesse or proportion unto it, and therefore can give the soule no addition of her naturall pleasure or profit, much lesse of her perfect happinesse, wherein shee must have a part, so farre greater than the body, as shee is more excellent than it.

Cæsar.

CHAP. V.

Of Knowledge.

BVT ſome morall Wizzard will tell mee, that Knowledge hath ſome high priviledge above Miſerie, and ſuch a one as can give Happineſſe to this (in ſpight of it) unhappy life. Indeed, knowledge is a dim light, which is better than very darkneſſe. It hath an excellency, as dawning above night: but though it be better, it is not that chiefe good which can make us happy. It may indeed bee uſed as an inſtrument for the diſcovery of happineſſe, though ſeldome it bee put to that

use. But in it selfe neither in any thing created shall it ever bee able to discover it. Yea rather it shall finde in it selfe and in all things of this world, many imperfections, and faylings of those just conditions, absolutely necessarie to bee found in Mans soveraigne good. Our knowledge is but of a short reach; the things beyond it, are infinitely more than the things on this side of it. Therefore when knowledge is come to a supposed perfection, a speciall qualitie of it is, to know it selfe to be imperfect: even those things which are within the compasse of it, it searcheth by peece-meale, part after part,

as

as one that reades a great Volume in the darke with a Glow-worme, which ſhews him but letter after letter: ſo a great deale of trouble goes to a verie little profit. Hence are our Sciences, but many littles pieced together while the great body of truth & wiſedome ſtands beyond our ſight; and by the incomprehenſibleneſſe thereof accuſeth our knowledge, even to it ſelfe, of weakeneſſe, as the glorie of the Sunne doth our eyes, by dazling them. And this magnified little knowledge which we have, what extraordinary vantage doth it bring unto Man? Surely, it often beſtowes vexation

on the owners of it, and by increasing, increaseth sorrow; for to the greatest knowledge, the vanitie and miserie of man doth present it selfe in a most full apparance; yea, great knowledges usually take up a forehand evils to come, and make them present. Hence it is that many learned Philosophers have vexed their lives with the consideration of their deaths, which many ignorant and sturdy clowns without premeditation have under-taken, with more ease, as missing the troubles of anticipation, and have dispatched with lesse businesse and wrastling, as being hood-

winked

winked with a blinde contentment, to doe as their Fathers have done before them. For this cauſe alſo ſome of our greateſt knowers have winked againſt knowledge, and have deſired that ignorance ſhould coozen them of their griefs, to which knowledge would continually and lowdly awake them. Surely, when the knowledge of man hath diſcovered throughout this frame of the world, an excellent wiſdome and order, when it ſees that there is an excellent beauty in the face of Goodneſſe, yea, ſome excellence in knowledge it ſelfe, how, muſt not this needes torment the heart

of the knower, while the same knowledge seeth also the actions of mankinde to runne so madly and confusedly, whiles it sees Iniustice, or at least Power, treading upon the face of goodnesse, and exalting wickednesse, while it sees an undistinguishing chance to come unto all; and finally, while knowledge seeth knowledge despised, and yet not able to helpe it selfe, nor any of those evils which it sees. Certainly these things are a vexation of minde to the men of knowledge, and make them loath the works that are wrought under the Sunne, even to hate life it selfe. And as this miserie comes

comes of knowledge being gotten, so even the getting of knowledge is it selfe a miserie; for usually it is acquired by two meanes. The one is a vehement and continuall labour of the minde, which takes up one halfe of the life, to instruct the other halfe; yea, many times knowledge is a funerall garment, all the life in working, and worne but the last journey to the grave. A second meanes, is an extraordinarie instrument of the Soule, which is called the drye beame; by which the Soule seeth most cleerly & swiftly, and will discourse out of a present apprehension, as soundly as some will doe

by much ſtudy and premeditation: but we muſt know that in this caſe, the window of the Soule is uſually enlarged by the flaw of the Bodie, and the Bodie and minde doe often ſuffer ſome indiſpoſition, when theſe beames of the Soule are over-active. Hence may we truly gheſſe, that ſuch greatneſſe of wit hath commonly to accompanie it ſome touch of madneſſe or ſickneſſe. And now, that wee may give a concluſion to the poore knowledge of Man, as before it was convinced to be a ſpy for grief, while it beholds the confuſion, miſerie, and vanitie of this World: ſo may wee truely

truely ſay, that it can never be an Intelligencer of happineſſe, while it ſurvaies the beautie and glorie of this world, and ſends us newes of them alone. For among the varieties of this worlds beſt & moſt excellent parts, knowledge can never finde any object worthy of the Soule of man; nothing that may give it the true happineſſe of a Soule, nor any thing that may lift up Man above miſerie, there to give him a reſt of ſafety and perpetuitie, yea, much rather it ſees the Soule made a drudge to the Bodie, and trudging in the errands of corruption, wickedneſſe & vanitie; and if ſometimes

ſhee delight her ſelfe in her owne light, that light is but as the ſhooting of a ſtar, for man eſt-ſoones fals downe into his old ſtation of groſeneſſe and miſery. And though ſometimes it gives a man ſome eaſe in leſſer evils and troubles, yet is knowledge it ſelfe uſually aſtoniſhed with ſudden encounters, even in little matters, and commonly overborne with mightie tempeſts of greatly-ſenſible evils. Therefore wee may conclude, that knowledge rather ſhewes man that hee is ill, than makes him to bee well, & it ſeemes that ſome great knowledge hath ſubjected man to an unreſiſtable

able reſolution of mind, from which all leſſer knowledges can never free him, without the helpe of the greater.

CHAP. VI.

The univerſall vanitie of the world.

BVt if in all this, I had ſayd nothing, but that ſtill in ſpite of all that hath beene ſayd, theſe and the like maſterpieces of the world, would of force beſtow ſome happineſſe on Man; yet herein I cannot choole but to ſay ſomething; that is, when deadly ſickneſſe, either ca-

ſuall or naturall, commeth upon us; When the grinders are weake, the keepers tremble, and the lookers out by the windowes, yea, by the windowes of the Soule, grow darke; What can honor, riches, pleaſures, or knowledge then conferre unto Man thus buried in himſelfe, and uncapable of any outward comfort? Vpon this conſideration, that old Man did wiſely, who refuſed the pleaſures of the Court, being invited to them; becauſe his eare did no longer taſte the ſweetneſſe of Muſicke, nor his palate did any longer reliſh the ſavourineſſe of meate. The gates of Man

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are ſhut up, by which the trade betweene the Soule and the World, doth paſſe to and fro, and therefore Man cannot trafficke any longer with his old cuſtomers of this outward and viſible World. But now the dregs of life are come to the ſpending wherin thou ſhalt confeſſe that there is nothing but labour and ſorrow. And if yet I had in this ſaid Nothing, becauſe ſome Philoſophers inuented away to preuent this miſerie, by ridding themſelues of themſelues, yet this muſt needes bee ſomething, that Death, the thaw of all cold and frozen comforts, diſſolueth both thee

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and all thy imaginarie felicities into nothing, even into that which such felicities doe nothing concerne. Surely, whatsoever titles thou hast enjoyed, whatsoever pleasures thou hast tasted, whatsoever riches thou hast possessed, whatsoever plots or inventions thou hast contrived or conceived, Death cuts them wholly from thee, or thee from them; there is no more relation betweene you, neyther doe they any longer concerne thee. Therefore in regard of all outward things, hath there beene a just out-crye: What remayneth to Man of all his workes under the Sunne? The dust of Man hath

hath no feeling nor knowledge of the things of this life, neyther those things which have beene, nor those which are. Death hath digested all mens workes and concernments into vanitie; whether hee hath beene Poore or Rich, Wise or foolish, sad or merrie. Yea, Death is most terrible to them commonly, who have most sought a happinesse in the things of this life, and seemes to bee revenged on them for this their folly and error. Therefore are the miserable and wretched most familiar with Death, and take most pleasure in it, for which reason they may seeme to bee happyer than

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the others. For, if present ease and pleasure sweeten all former griefe and bitternesse, but present griefe and bitternesse doth give a distaste to all former pleasures, then these to whom ease and pleasure are present in the last place, have a recompence and counterpoise to their sorrowes: and they to whom griefe and vexation are last of all present, feele an extinguishment of their former pleasures: and hence it seemes the miserable goe hence in some degree of happinesse, the voluptuous in a great degree of wretchednesse. How soever, bee what thou wilt, O worldling; doe what thou wilt,

thou shalt goe into emptinesse and vanitie, thou and thy thoughts shall perish, and that which remaynes of thee in the world, shalbe of an equall condition to that mould wherein it is inclosed, and the world shall conserve thy dust no more than it doth thy fellow dust, which lieth next unto thee.

Chap. VII.

What remaynes of necessitie to be the happinesse of Man.

NOw, the world being thus shut up & bounded with vanitie, there remaynes onely that

that highest Essence, the Cause and Fountaine of all things in whom Man may seeke his happinesse, Man is inforced to climbe up above the World of vanitie, to reach his true felicitie. His soule must set up the ladder of contemplation, & thereon shee must ascend up to her maker, to seeke in him a remedie of her miserie, an object of blessednesse, of perpetuitie. And surely, whither can shee more fitly repayre, than to the Source of her being, there to receive a reparation of her ill being and an eternitie of well being? For hee that made Man, is in all probabilitie most able to amend

Man

Man when he is mard, yea, there is none, but he, can doe it. Againe, God being the Father of Spirits, what can more rejoyce them than their Father and Fountaine, by continuall ſupplyes of life and joy? Now, that God is a moſt bleſſed Spirit the true Beatificall object of Spirits bleſſed, his ſupremitie in Excellence, wiſedome, and power, doe ſtrongly perſwade: and firſt for excellence, even in our vulgar eſtimation, groſſe things are baſe things, and puritie is accounted excellencie. Glaſſe is preferred before Clay, and Chriſtall before Glaſſe, and the Diamond before Chriſtall. A-

mong

mong Men, the heavie and earthly mindes are most contemned, and they that are of the quickest & sharpest spirits, are held most noble and generous: If then wee will frame any conception of a transcendent and uppermost excellencie; we must also conceive a most absolute puritie. Therefore if God bee most excellent, hee is also most pure. Now what is to be thought more pure than a glorious, single, un-compounded Essence, such as a Spirit is, and that Spirit most, which is the Cause, and Fountaine, and Father of Spirits? And no lesse doth a spirituall Essence abound with wisdom;

For

For wisedome being a most pure and piercing thing, which by the sharpnesse & subtiltie thereof can pierce into the most hidden and secret profundities; what Essence, farreth wisedome better, than a pure, subtill, and piercing Essence, such as is that of a Spirit? Wisedome is a light, and we find the higher any thing is sublimated, and refined, and as it were unbodied, the more capable it is of light. So Earth, which is a lumpe of darknesse, by fire lifted up and clarified into the pureneſse of Glasse, becomes especially capable of light. And truely, if we search but a little deeper into wisdom it

it wil appeare to our understandings tobe the childe, conceivement, and issue of a Spirit; even of a cleere, pure, and single essence, which in their models our owne soules doe represent unto us, and teach by patterne. Thirdly, in regard of Power, as the Creator of all things must excel all things in Power; so Power hath his residence most fitly and especially in a Spirit. Accordingly wee see in daily experience, that the heavie and massie things are moved and commaunded by things uncorporeall and unseene. The huge Sea is moved to and fro in her Tydes, by an invisible and unbodily

dily Power. There is no hand that toucheth it, no arme that holdeth it backe, or thrusted it forward. In living things, even those that live but a growing life, the massie part is moved in growing by a power unvisible and unperceivable. In Beasts, the purest and most incorporeall part of them is that which mooveth, increaseth and directeth their grolenesse and greatnesse. The Wind is a thing invisible and of a great thinnesse and subtiltie. Yet in Earthquakes it teares Rockes asunder, and removes Mountaynes; in Tempests it brings the Sea upon the Land, and equals Towers

with

with their owne foundations. Surely, Power is then most pure & absolute, when it is least clogged with weight, and massineſſe doth lode it, rather than increaſe it. And as it is, of it ſelfe cleere and uncorporeall, ſo it cannot but proceed from a cleere, and pure Eſſence, things ever proceeding frō their like: and what purer than a Spirit? And to ſhut up all in an experimentall concluſion: We find in our ſelves an excellent eſſence, intelligent, un-corporeall, inviſible, un-touchable, (which are the expreſſions of a Spirit) whereby many great works are performed, and thereby give evident teſti-

testimonies therof. If therefore there be such an essence in us, wee may imagine the Creator to bee purer than his worke, and therefore he must be more spiritual than we, or more than spirituall, but cannot be lesse. But hee that graunted which wee seeke, that God is a Spirit, most wise, most powerfull, that can both free us from miserie, and give us the true and naturall happinesse of Spirits; what availeth it us that God is able to doe it, except it bee done? There must bee a communication of this abilitie unto Man, else Man onely knowes where hee might be happy, but knowes not that hee shall

shall be happy. And without this knowledge, the life of Man is but a continuall feare and bondage. Wherefore it concernes us to make a new survey of all Nations and all Doctrines of happines inquiring among them, whether any of them can tell us the glad tydings of a communion and entercourse betweene God and Man. Let us diligently examine the universall Teachers of knowledges, and aske whether there hath beene any act of the Creator, performed for the reparation of miserable mankind, and the deliverance of him from this prison of wretchednesse & vanitie, into the glorious

libertie

libertie of bleſſed Spirits. For my part (as everie man is bounded with his owne knowledge) I have heard or read of one alone; and that is ſo fully medicinable to Mans miſerie, ſo fully ſufficient to give Man perfect felicity; That this is the verie doctrine of happines, or elſe Man muſt ſtill remayne a ſenſuall, wretched, and unprofitable creature, which to ſay, were a blaſphemy againſt the wiſdom of creation. In this doctrine is God diſcovered to be the repayrer of his owne falne creature. And the remedie is every way equall, yea, prevalent to the diſeaſe, ſo that it well becomes the

higheſt God to bee the Author thereof. And though the manner of it be not fetched from mans vaine glorious imaginations, nor grounded upon Nature (God being able equally to bee an immediate Father of Mans reparation, as of his creation of grace as of nature) yet contayneth this Doctrine no unreaſonable contrarieties, or repugnances, but only things high above common reaſon, ſuch as well befit a Deitie, higher by farre than his owne creature. And notwithſtanding this height, yet they that duely converſe in this doctrine, and by meditation enter into the myſterie thereof,

thereof, they, I ſay, ſhall find an excellent harmonie & correſpondence between it and Mans preſent eſtate, and betweene all the parts of it ſelfe. For the ſore of Man is ſo juſtly covered with an anſwerable plaiſter: That it muſt needs be confeſſed, that he who framed the remedie, muſt be hee alone that knoweth the ſecrets of the heart, even the depth and roote of our maladie. Philoſophie hath endevoured to cure the Gangreene of Mans corruption, by cutting off the very parts corrupted, which muſt bee upon the matter, by cutting off Man from himſelfe, as indeed ſome have done, by

leaving him as a meere trunke without feeling, and without affection. But this doctrine leaveth the parts whole, but mainely oppoſeth the corruptiõ, it leaves man to be as much a man as he was, but onely it ſo purgeth him, that hee is not ſo much evil, nor ſo much miſerable as he was; yea, that at length he ſhall be neither evill nor miſerable. And this is ſo ſtrongly ſealed into the heart of Man, that it leaves an evident proofe of a divine power, accompanying and juſtifying it. For none but the Creator can pierce into the hart of man, and bind his will and affections, even againſt his will

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and affections, with ſuch powerfull and mightie chaines, that neyther the wit of Man, which hath beene fruitfull in inventions of torment, nor the power of Emperors, which hath ruined mightie Kingdomes, could change or alter them.

Concerning this Art of Arts, what I have received, I purpoſe to deliver to others, through his helpe, who is the Author thereof: and ſurely, this knowledge is onely worthy of a man; other knowledges, except they ſerve this, they are but wearineſſe and vanitie: for man is as miſerable, and ſometimes more, when hee

hath gotten their perfections, as when hee entred into their beginnings. And becauſe it gives a great light to Mans reparation, to know how he came to have neede of it, and becauſe it concernes the glory of the Creator, to ſhew that at firſt hee created not miſery and corruption: Therefore moſt fitly doth this Doctrine begin with the firſt eſtate of Man, and the loſſe thereof, even a created perfection, and a purchaſed corruption; A learning, which all Philoſophy could never reach. For ſhee is the child of man, and therefore cannot tell the beginning of her owne Father. For

man

man was before ſhee was, yea man was loſt, before ſhee was found: and ſo ſhee which was ſince corruption, cannot tell how that corruption came which was before her, much leſſe can ſhe ſpeake of that perfection which was againe before this corruption. But the truth is, bad ſhee findes us, and not knowing the cauſe, ſhe can never find that cure; and therefore as ſhee found us, ſo ſhee leaves us miſerable.

THE ART OF HAPPINESSE.

The second Part.

Which particularly sets forth the happinesse of Man, and the restoring of it when it was lost.

CHAP. I.

Of the Creator and the Creation, and the purpose of the Creator in the Creation.

THE Creator is the beginning of all things, and therefore must he needs be without beginning. For

From the things which have their beginning of him, him ſelfe cannot take beginning, neyther can he be his owne beginning, for that were to ſay, hee was before he was. But God is an eternall Eſſence, that by himſelfe upholdeth himſelfe, and all things elſe. For all other things have no being of their owne, but they borrow their being from him; and in him is their foundation: And for this cauſe may hee alone rightly, becauſe alone originally, ſay, *I am*. And as he is the fountayne and beginning from which all things flow, ſo is hee the end to which all things returne; eyther by their

their owne wills conformed to his will, or by the over-ruling of his power, which ſubdueth the unwilling to his will. And thus muſt it needes bee; for the Creator is his owne end in his Creation, and doth all things for himſelfe. If wee allow not a Creator, wee confeſſe no Author of the things wee ſee; but eyther wee make them Eternall, which is to make meaner gods, and to denie the more excellent, or we frame ſome imagination of our owne to be their beginning, which ſhall never fit with them ſo well, as a wiſe, powerfull, and eternall Spirit; and laſtly, wee rob mans Soule of

of a true reſt & happineſſe. For if the Spirit of man had not ſome ſoveraigne Spirit, to give it eternall Bliſſe, then were miſerable Man ſhut up unto this preſent life, as unto his ſoveraigne good, into which a wiſe and good man would never re-enter, if hee were once well diſcharged of it. Let us then ſeeke a God higher than theſe viſible things, and a happines higher than theſe miſerable things; and let us not reaſon with the brutiſh Senſualiſts; Hee is not a God whom wee cannot ſee with our eyes; but let us ſay with the ſoules inlightned; Hee is fitteſt to bee a God, whoſe pureneſſe doth ex-

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cell the groſſe capacitie of bodily ſenſes. For the purer the Eſſence is, the more fit to bee a God, and the more pure, the more inviſible to a groſſe and carnall ſight. Let us therefore beleeve the Creator to bee a moſt cleere, lightſome, and glorious Spirit, and to bee ſeene onely by Spirits and bodies, ſublimated into a ſpirituall kinde of being.

This glorious & eternall Spirit, manifeſteth himſelfe to our apprehenſions in three Perſons, the print and impreſſion of each perſon being found in every creature, and there being an abſolute neceſſitie, that everie one of the three ſhould con-

concurre in all Creation. The first, in order of Consideration, though there bee no first in order of Time, is the great and infinite Mind or Vnderstanding, which begetteth a great wisdome, Thought, or Word; even the first and radicall Light, the Almighty Begetter of the second Light; and this person is called GOD the Father. The second, is the begotten & second Light; even the Wisdome & Conceivement of the minde or understanding, an Image & issue thereof, and this person is called GOD the Son. The third, is the Vertue & Power, which breatheth or floweth from the Godhead, where-

whereby God loveth and enjoyeth himſelfe, and puts in execution whatſoever he will have done for himſelfe, and this perſon is called God the holy Ghoſt. Theſe three are one God, and doe ſo neceſſarily joyne in everie Creation, that without any one of them nothing can be created. For how can there bee any Creation, but that the Minde or Father muſt beget a wiſe purpoſe, by Wiſdome his Sonne, & what he hath purpoſed and projected by the Sonne, hee muſt effect by the power of of the holy Ghoſt?

Accordingly, this God who is the end of himſelfe for himſelfe intended, and brought

brought forth a Creation. To himſelfe he would have glorie, and to his Creature happineſſe; yea, this happines of the Creature, ſhould be by the glory of the Creator: ſo in the glorifying of God, ſhould Men and Angels bee glorifyed. But on the contrarie, they that would not give glorie to God, ſhould not have happineſſe to themſelves; yet, though unwillingly, ſhall they glorifie him by ſerving his Iuſtice in miſerie, who would not ſerve his Goodneſſe in felicitie. To effect this in ſix daies, God made this great maſſe of Creatures, called the World, which he fitted for the ſervice

vice of Man, and Man for the ſervice of his GOD. Now, as this great Frame came from this one God, ſo the infinite diſagreeings of ſeverall parts reconciled to an Vnitie, point to ſome great unitie as the Cauſe of this reconciliation, which can deſerve to be called by no other name, than by a ſupreme and Soveraigne Name, and ſuch a Name is GOD. Againe, the infinite diverſitie of Formes, and that large heape of Matter, neyther of which were before, and of which it is alike eaſie to the Creator, to make Matter as Formes, direct our eyes to ſome great Wiſdome & Power, which could

could both invent and produce them. Yea more neerly, the drops and ſtreames of wiſedome powred into the Creatures in their ſeverall inſtincts, and into Man with his ſoule plainely confeſſe, that there is ſome Spring of infinite wiſdome from which theſe Rivolets might flow, and ſome infinite power which could actuate them into the Creatures. And if ſo, then neceſſarily muſt wee alſo allow ſome pure and infinite Eſſence, wherein this infinite Wiſdome & Power might dwell, which puritie chiefly excelleth in a Spirit, and to ſuch a Spirit can agree no other, but the higheſt name

of

of God. Thus the things ſealed, bearing the Image of the ſeale, teach us the ſeale; even theſe viſible Creatures, bearing the impreſſion of the Deitie, repreſent to us the ſame Deitie, as their Cauſe and Beginning, and in their dumb language they preach unto us their originall.

The world thus trimmed up with the varietie of innumerable things, both for uſe and ornament, as a royall Palace for ſome great Prince, man (though now a contemptible and wretched thing) was then thought a fit Owner and Commander of ſo glorious a Creation. And this not without order;

order; for though by his body, hee was of kin to the Earth, yet his ſoule was of kin to the Deitie; being a Spirit breathed into Man by the Father of Spirits. So Glory and Humilitie were married together in Man at his firſt Creation; the iſſues wherof ſhould ſtill be continued; even apprehenſions of an excellent Soule, to keepe us from ſinking into the baſeneſſe of ſenſualitie and earthineſſe; and conſiderations of a clay bodie, to ſtay us from mounting up in pride, and aſcending into the place of the moſt High.

And now even at the firſt beginning, God did make

make man know both what was the baſeneſſe of man, and what was the happines of man: hee ſhewed man that his ſervice was the buſineſſe of man, yea, hee ſhewed him how he would bee ſerved. For God planted in Man a reaſonable ſoule, in which was written an Image & counter-pawne of the Deitie, although not equall in degrees, yet like in reſemblance. Now, the reaſon of this Soule could find, that a Creator creates things for himſelfe, and by whom things are, they are alſo for him. Therefore man having his being from God, hee is to returne his being unto God. And

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if Man would know the manner how to pleaſe and ſerve God; this verie manner of his creation will teach him. For the Creator was a Spirit himſelfe, and he gave to man a Spirit reſembling him both in ſubſtance and faculty. The ſubſtance was ſpirituall, and the faculties, an underſtanding and will. In the underſtanding was a light, which could ſhew unto Man the will of God; and informe Man what was right in Gods underſtanding. So was it a created revelation of the Law of God, the ſparkes and pieces whereof ſerve at this day, both to informe and accuſe the naturall

turall man. Now upon the understanding thus informed, the will was readie to attend, and upon the will, the affections, yea, all the members, to execute and performe the will of God certified to them by the understanding. Now there being such an aptnesse and abilitie of conformitie betweene God and Man, and all things being delighted with harmonie and conformitie, especially that purest Essence which is vanitie it selfe; surely, it cannot bee imagined, but the chiefest pleasure and service most acceptable to the Creator, was, when these lower and lesser spirits did carry themselves,

Harmonie

ſelves, & the bodies which they ruled in a perpetuall conſent and conformitie to that great Spirit which made them. And as Mans workmāſhip did thus ſhew him his worke, ſo did it alſo his happineſſe. Towards the diſcoverie hereof, let us ſet downe theſe rules: Firſt, the moſt excellent happines of Man muſt bee the happineſſe of Mans moſt excellent part. Secondly, Mans chiefeſt part being a Spirit, the object of his happineſſe muſt be a Spirit, Spirits enjoying Spirits, as Bodies do Bodies, & chiefly the chiefeſt. Thirdly, this chiefeſt Spirit is not to bee found among the Creatures, but

muſt

muſt onely be the Creator; for the Creator muſt needs exceede all the Spirits that iſſue from him, as the higheſt cauſe doth his inferiour effects. And to this alſo conſpireth this conception even of humane reaſon, that in him muſt be the chiefeſt exaltation of Mans being, from whom the being it ſelfe did firſt proceede. Yet neyther doth our mercifull Father leave this Trueth without a witneſſe, but by that great & reverend myſterie of the Sabbath, he telleth us outwardly, what before he inwardly taught us, even that God is our bleſſednesſe, and that holineſſe is the way to him. For God

is sayd to have created the world in sixe dayes, and to have rested, blessed, and hallowed the seventh. Now God needed not sixe dayes to create a world, which he can equally doe in a moment. Neither needed he to rest the seventh day, for any wearinesse gotten by Creation. But these things are of an higher meaning, and include Doctrines more excellent, and so more agreeable to the nature and dignitie of God. God chose to make his worke distinctly in sixe severall dayes, and in every day distinctly considered the worke which that day hee had made, and upon this distinct and severall

rall conſideration, hee pronounced this ſentence upon each dayes worke, that the worke of that day was good. Yet hee ſaith onely that it was good; hee ſaith not that it was goodneſſe: it was good enough in his kind for ſervice, but not for happineſſe. But the ſeventh day hee ceaſeth, both from Creation and this conſideration of the good Creatures; and with-draweth himſelfe into himſelfe; He returneth from without, to the enjoying of himſelfe & his owne reſt; and to the contemplation of this reſt enjoyed; and there onely he findeth and pronounceth to be perfect holineſſe, and

perfect blessednesse. To make this knowne unto Man, God takes this Seventh day, wherein hee retyred to his rest, and imprints on it the qualities of his rest, holinesse and blessednesse; that the holinesse and blessednesse of that day might bee a patterne to us of the holinesse and blessednesse, which is in God: that we reading therein the blessednesse of God, might set our whole hearts and desires thereon; and reading therein the holinesse of God, might fit our selves by holinesse to his Holinesse; which, as it is inseparable from happinesse in God, so must it be also in al that will see

ſee God; for nothing contrary or unlike to God, may approch unto him. Thus the Seventh day, crowned by the employment of that day; and the other ſixe daies left unbleſſed, by the works of thoſe dayes, by a manifeſt difference point unto us, that the end and happineſſe of Man, are not to be ſought in the workes of the ſixe dayes, but in the bleſſed Holineſſe and holy Bleſſednesſe of the Seventh. And to the ſame truth the order of Creation doth likewiſe invite us. For, all Creatures being firſt made; Man was made after Creatures, and ſo ſet before them as their end, to whom they ſhould

looke, & whom they ſhould ſerve. But Man being thus placed as the end of the Creatures in this great myſterie of the Sabbath, ſolemnized after Mans creation, God and his bleſſed Reſt is ſet before Man, as the end and happineſſe of Man. So as Man is ſet before the face of the Creatures, ſo is God in the Sabbath ſet before the face of Man. The Creatures ſhould looke to Man, and Man ſhould looke to God; Man muſt turne his backe to the Creatures, and his face toward God. The Creatures muſt ſerve and follow Man, and Man muſt ſerve & follow God. And when God

is ſerved in holineſſe, then ſhall he be enjoyed in happineſſe; when God is propoſed as the end of mans being, then ſhall God bee enjoyed as the end of mans deſire.

Chap. II.

How Man fell from happines into miſerie.

MAn being thus created; with his dutie & happineſſe written in him, and ſet before him; his buſineſſe was by walking in the dutie, to walke toward the happines. To do this, he was to looke unto God as the rule of his

obedience (of whom alſo that little Image, which he carried about him, was a repreſentation) and upon the ſame God as the conſummation of his felicitie. In ſumme, he was to walke with God unto God; and having pleaſed God in this world, hee was to enjoy the pleaſures at the right hand of God in the world above. And now, as Man was to ſee in God, both what was good to be done, and what was good to bee deſired, ſo alſo was hee to ſee by God what was the evill to bee left undone, and the evill to be loathed in regard of ſuffering. For, the ſame rule which ſheweth us rightnes,

ſerves alſo to find out crookednesſe. And accordingly as the Will of God was the rule of that which was good and righteous, and the goodnes of God was Mans good and happineſſe; ſo on the contrary, what was against Gods will, was the evill of unrighteouſneſſe, or what was ſeparated from Gods goodneſſe, or had an influence contrary to it, was the evill of miſerie. Thus was Man ſet with his countenance toward God, to behold him as the higheſt marke & ayme to whom he ſhould fit his actions and affections. Yea, God and Man looked each on other, God to Man, for the ſervice

of love: man to God, for holineſſe and happineſſe.

And now, becauſe this moſt wiſe Creator knew, that a Creature, like a ſtreame, muſt have continuance from the ſame ſpring, from which it tooke beginning, & that the ſame hand muſt ſupport him from falling, which made him able to ſtand, he gave unto man a Tree of Life; a moſt Divine Sacrament, by the partaking whereof, hee might have truely eaten of that Word of God, by whom man was firſt made, and who onely is Life, and is even now the Tree of Life in the Paradiſe which is above. In this World is the

Life

Life and Light of men, and by the partaking of Him, man may continue in the Life and Light received from him. And if ADAM would have eaten of this Tree, hee might have beene established in the state of righteousnesse and happinesse.

But that it might bee in the choyce of man to chuse Life or Death, there was also set before him a Tree of death, a Tree to which was annexed this curse, That at what time soever man eateth thereof, hee shall die the death. And great reason there was, that the Eater thereof should die, for it had a qualitie powred into it, or an-

annexed unto it, to overthrow all that the Tree of Life would have preserved. It carried with it a spiritual drunkennesse, that would so captivate the understanding, and turne about the will and affections, that they should not looke to God, as the rule of good & evill, to be done or undone, nor to the same God, as the rule of that good and evill, which is happinesse and miserie.

But this new fruite will teach Man to know good and evill, after a new fashion. For from the venome thereof there issueth a blind lust & concupiscence, which blotteth out the Image of

God

God in the Soule, by which wee once looked unto God. And this lust setteth it selfe as God in this Temple of God. When this fruit is eaten, the understanding, wil, and affections, are to bee managed by lust; yea, even the whole Soule and bodie of man, and that must bee good or evill which lust approoveth or disliketh: God must be no longer the happinesse of man, neyther ethe absence or opposition of God, the miserie of man; God must be no longer the patterne of Mans obedience, neither shall man care to walke with God unto God, nor to decline from the evill of suffering, by declining

clining from the evill of doing. But luſt that beſtrideth the Soule and Bodie, frameth up new happineſſe & new miſerie, even new good and evill, to which the actions of man muſt bee wholly levelled, even to avoyd the evill, and to obtaine the good. And this muſt be done with ſuch authoritie, that the preciſeneſſe of the former courſe, which fitted all actions to the rule of righteouſneſſe, being trodden under foote, as carrying with it a ſcrupulous baſeneſſe; Theſe actions ſhall not onely, and ſeriouſly bee judged Good or Evill, which are apprehended and propoſed by Luſt.

Luſt. Let the things ſuppoſed good by this fleſhly wiſedome, bee never ſo emptie of goodneſſe; yea, the certaine meanes of miſerie, yet if this knowledge know them to be good, and perſwade the will and affections to embrace them as good, Man muſt mightily employ himſelfe for the attayning of them. Accordingly, if this new knowledge tell us that worſhipping of ſtocks, murder, yea miſerie it ſelfe is good, wee are bound to beleeve it, yea to runne over the whole Countrie, and ſometimes out of the Countrie, for the attayning and execution of ſuch apprehenſions

of

of good and evill. Neyther doth this hold only in some men of extravagant humours, but it appeares since the eating of this fruit, to bee a generall fruit of that eating. For generally mankind is in bondage to this sensuall wisedome, and generally the lives of men are framed and levelled thereby, and commonly in the course of every naturall man, we shall find some one thing especially proposed as his chiefe good and happines; the contrary whereof is his chiefe evill and miserie; neither of which are such, as they be esteemed. Yea, the sway of this knowledge is so mightie, that in many

plaine

plaine and evident causes of good and evill, the poore ruines of reason, even the broken remnants of Gods Image in the Soule, are put out of countenance, and are ashamed to give up their verdict; wherefore, many times, by men of understanding, for feare or flatterie, evill is called good, and good evill. There are honourable Miseries, which Reason plainely sees to bee miseries, yet in the Court it is ashamed to call them so. There are also glorious Murders, which Reason knowes to be very butcheries, yet among the lustie sonnes of this lustfull wisedome, it is ashamed to say so.

ſo. There is a ſuppoſall of a Godhead, or divine power, to dwell in a piece of wood or metall, and this, Reaſon ſees to bee vanitie, yet in ſome countries, Kings bow to ſuch imaginations, and the Subjects muſt doe the ſame; elſe for want of bowing, they ſhall bee brought to breaking. As in theſe, ſo in infinite other things appeares mans miſtaking of good and evill, even the good of righteouſneſſe and happineſſe; and the evill of wickedneſſe and miſerie: yea, in thoſe very inſtincts, which are left as the principall guides of naturall men, and by which their ſtate is continued and preſerved

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(and if ſuch had not beene left, mankind being yeelded up to the guiding of his naturall corruption, muſt needes have decayed and deſtroyed it ſelfe) even theſe inſtincts are exceedingly taynted by this knowledge of good and evill. Naturall inſtinct tells Man, that by Woman, ſucceſſion is preſerved, and naturall helpe maintayned, and that ſhee that is thine, is thy ſelfe; Luſt comes in with his doctrines often, and ſayes, Love one that thou haſt not, for the good of varietie, and it is evill and fulſome to love but one, though ſhee be thine owne fleſh. Naturall inſtinct tells us,

us, it is good to love our children, and beſt, the beſt. Luſt comes in many times and tells us, It is good to love them better than our ſelves; to wrong our ſelves & others, to increaſe them, and ſometimes to love that Childe beſt that deſerves worſt. Yea, ſometimes on the contrary it tells us, that it is fooliſh and evill to debarre our ſelves from any exceſſe or vanitie, for their ſakes, and then the careleſneſſe is as bad as the care was before. Naturall inſtinct tells us, there muſt be an order among men for their preſervation, that ſome muſt bee the heads and keepers of this order

Hence

Hence ariſeth the neceſſitie of Kings and States. Fleſhly wiſedome comes in, and tels many Kings, they muſt rule men for their owne pleaſures, and to ſatisfie their owne ſenſuall deſires. And the ſame wiſedome tels many Subjects, why ſhould yee be ſubject to one of your kinde? And if ſo, why not others to you, aſwell as you to others? Thus is the new knowledge of good and evill, like a Byas to the Soule, and makes it runne awry, both in regard of probitie and felicitie. And ſurely, the Philoſophers troubled themſelves much with the diſcoverie of ſuch a diſeaſe, but neyther

ther knew whence it came, nor how to rid it away. Indeed they plodded for remedies, and to that purpose wrote of the ends of good and evill, and framed their Distinctions of seeming good and evill, and true good & evill. One of these prophets cryes out, There is no evill, but what thou thinkest to be evill; and another sayes, Every mans lust is his guide; and another, Everie mans lust is his god. But while they groped in the darke, the day-starre is risen upon us, and hath discovered to us, by the light thereof, the true roote of Mans corruption, and how they first went out of the

the right path of the true knowledge of good and evill, into the infinite by-paths of a knowledge deceived, and deceiving.

Thus theſe two Trees of Life and Death, being ſubject to the choyce of Man, this choyce and power of Free-will, which in it ſelfe is an excellent priviledge, yet to a ſolitarie and unſupported creature, it eaſily becomes a dore unto miſerie. For while Man is left to Free-will, hee is left to himſelfe, and himſelfe is but a Creature, and a Creature may bee circumvented by another Creature, that exceedeth it both in cunning and power. This

knew

knew well those false and corrupted Creatures, the evill and depraved Angels, who being subtill, and powerfull in knowledge, and withall malicious against happinesse, because themselves were miserable, employed their cunning, & power, to the seducing of inferiour man; inferiour because a Spirit clothed and vayled with Dust.

The way which they chose, was by conference; wherein they made use of a visible Creature, and the ground of their conference was, to bring Man into jealousie of God. Their drift was to perswade Man, that the Tree which was forbid-

den

den to Man, was denied out of the envie of mans preferment; for there was in that Tree (say they) such a supereminent knowledge, that it could equall Man with God, and make Man to become a god unto himselfe. And least feare should be an hinderance to credulitie, the death which was threatned to follow, was utterly denied. Miserable man besieged with so strong a temptation! for what resistance hath Man against such a temptation, but a firme beliefe in the words of his Creator? & the same temptation bringeth the Creator into suspition, that his Word may be thought

Note.

rather how forbid preferment, than sinne and misery.

Accordingly, God is unbeleeved; the Tempter is trusted; the hand is reached out; and the fruit of misery is devoured. The eating is most wicked, and the digestion most wretched; Lust as the juyce of this fruit, entreth into the Soule and Body of Man; it obtayneth a conquest over the parts and powers of the Eaters; and taynteth them with a fleshly wisedome & a sensuall knowledge. Man is become as a god, by being become a rule of good and evill to himselfe. His happinesse and misery must

be

be taught him by his owne heart, and his luſt ſhall bee the Oracle & Guide of his life. And now the eyes of Man are opened; but by a knowledge of apparances, not of truths; and accordingly, Nakedneſſe, which was the ſtate of perfection, is cenſured as ſhamefull; whereas Nakedneſſe, while Man was pure and glorious, was alſo glorious; for it did plainely and manifeſtly ſet forth Mans purity and glorie. But the new ſhame, for which Nakedneſſe is now blamed, is the ſhame of the new Luſt; which was not cauſed by Nakedneſſe, but only diſcovered; Nakednes excellently became glorie,

for glorie is the more glorious by being manifest and evident; but shame becomes shamefull by it, and publisheth it selfe thereby to its owne disgrace. But this is the fault of shamefull Lust, to come into Nakednesse, which is the habit of glorie; and not (as Man foolishly in his new wisedome complayned) the fable of Nakednesse, to discover the shame of Lust, which by wrongfull intrusion entred into it, and shewed it selfe shamefull by that, which was appointed to shew forth Mans perfection in glorie. And as in this, so in Mans whole course doth this erroneous

knowledge prevayle; and no marvaile; for the bodie was firſt guided by the Soule, and the Soule by the Image of God, yea by God himſelfe. But now this luſtfull knowledge guideth the bodie, and the body, for the moſt part, tuneth & guideth the ſoule. Thus the Image of God, in Man, is reverſed and defaced. He anſwereth not, he looketh not any longer to God; hee neyther loveth him, neyther is loved of him. Man is become a ſtranger to God, and God to Man, and hence it comes, that there is at this day ſuch a multitude of fooliſh children, that know not their owne Father and Creator.

Man being thus cut off from God his end, and become his owne God and end; hee is abased, deformed, and wholly overthrowne by his new preferment: Hee left his true end and happinesse, when hee would not bound himselfe within the happinesse of a Creature; but striving after the happinesse of a Creator, he lost both what he would have, and what before hee might have. And now God and the Law of God being taken out of Mans heart, & a false god with a new law placed in their stead; what shall become of such a wicked and corrupted thing? Can a Creator quietly see him.

himselfe robbed of his creature? Can hee without indignation and jealousie behold an Idoll set up in his roome? Or can hee contentedly looke on Pollution, sitting on the face of that Soule, wherein before with pleasure he beheld his owne resemblance? No, but much rather it is fit, that a Creature thus running away from his Maker, should be branded with a curse for a Vagabond; that the new pride and godhead of the flesh should bee battered & abased; that this wry and false estate of Man should have no long continuance, but that this stolne and corrupt happines should soone

bee dissolved by reall mise-
rie. Accordingly, God cals
his sinfull Creatures to an
account, and having con-
victed them by a confession
of their owne, extorted from
them, by necessarie and in-
fallible consequences of
transgression, on the Wo-
man he imposeth a yoke of
subjection, even to bee sub-
ject to the Husband, whom
shee tempted to sinne. Hee
also saith unto her such
an heavie paine of Child-
birth, that to this day it wit-
nesseth of it selfe, that it is
the stroke of an offended
Deitie. Surely, as the bitter
fruit of Lust, it punisheth
the fault of his owne roote,
and it is most justly tyed to

the

the Generation, to which Mans fall had before tyed Pollution. But neyther may the Man paſſe away ſafe with his new purchaſe of falſe happineſſe, but the ſwelling of his pride muſt bee pricked and vented. Though the Woman gave him the fruit, it was not the giving, but the eating that defiled him. Therefore to Man is the Earth curſed that it ſhall not trafficke her fruite, but for the ſweat of his browes. The new god head is taken downe; for it muſt eyther ſtarve or labour; and hee, who might have beene ſerved by a voluntary contribution of the Creatures, and might have

beene next unto God over them; now by stepping up into Gods place, is cast into a slaverie unto the Creatures, and his life is a continuall seeking of them. This great Earth hath a great curse of barrennesse, or a barren fruitfulnes of thorns and bryers: yea, from the little Earth, which is Man, shall spring the thornes of cares, the bryers of feares and sorrowes, which pricke and teare, and torment the heart that beareth them. The brute Creatures being freed from their naturall allegeance, shall henceforth yeelde unto Man an obedience forced or artificiall. The enmitie of the wicked angels

angels shal continually persecute the mankinde, which they have deceived. And finally Man being driven from the divine Sacrament of the Tree of Life, his bodie shall be subject to infirmitie and diseases; and at last by death shall melt into dust, from whence it was taken; and his Soule now darkened with Concupiscence, shall bee driven into the darkenes of the absence and wrath of God, which is the second and most fearfull death. Thus is vengeance taken on disobedience, thus is the new pride crushed and taken downe, the false gods being turned into most miserable men, & true

true miserie being applyed as a corrosive to false felicitie. Man shall not much enjoy his iniquitie, for it is either turned into bitternesse or vanitie, it shall not please, or it shall not last; but the miserie following it, shall last for ever. Man is wholly deceived by the Tempter. God, who is lost, is Mans true happinesse, and the outward and worldly obiects which Lust turnes into Idols and false goods in the heart of Man, are by God turned into cursednes. And this curse is so fastned, that if Man goe about to repayre it, himselfe shall be swallowed of it, and become a prey to that which

he

he would have destroyed. For Man is taken and inclosed with the wrath of the Almightie, as a wilde Bull in a net or toyle, and wrestling cannot free him, it may more intangle him.

And now assemble your selves together, all yee Philosophers & Wizzards, and behold Man thus dressed up in corruption and miserie, and heale him, if you have any Medicine equivalent to his Disease. The truth is, you have taken great paines to make something of this wretched Nothing, called Man: you would faine have restored him to the use of reason, the ancient Image of his Maker.

ker. You would have fitted an happineſſe for him, as Vertue, Pleaſure, or ſome ſuch fantaſie and imagination. And, that Man might the more heartily apply himſelfe to your deviſed happineſſe, and ſoveraigne good, by obſcure gropings, you have diſcovered in Man, a deceitfull knowledge of good and evill, and from this you would have freed him, by ſhewing him what was truly good and truly evill. But the whiles yee are all miſerable comforters, and all Phyſitians of no value. Man is really curſed, and he cannot be verbally healed. Bee your words never ſo ſweet and

and ſententious, yet Man is ſtill corrupt, and curſed in his very ground-worke and foundation: you have no fit expiation for a guilt of ſo high a nature; neyther have yee an expurgation of ſo foule a corruption. Indeede your charmes may with their pleaſantnes bring mans corruption into ſhort ſlumbers, but it awaketh eft-ſoones, and rageth as before, yea it never ceaſeth a continuall oppoſition or averſion, from and againſt the Creator. Surely, the roote of this corruption lyes faſtned in the grounds of Nature, and Philoſophie cannot pull it up, but it muſt onely be cured by the hand

hand of the first Creator. Therefore behold your folly; you put restoratives (and those not true but feined) into the mouth of a dead man, and then yee set him on his feete, to see whether he will stand or walke. But, loe, hee is not raysed above his wretched being, in spight of your Spels, hee falleth downe into his true Station of vanitie, miserie, and death. The hand of a Gyant hath bound him, and the voyce of a Childe can never loose him.

CHAP.

Chapter II.

How Man is restored to happinesse.

WHat shall then be done for this unhappy & wretched thing? we find no Balme on Earth, nor Physicke among the sonnes of men. Miserie hath seized on this world; and miserie is farre from being able to cure miserie, neyther may it be both a disease and a medicine. What remaynes then, but that our eyes are inforced to lift up themselves above the world, to seeke a Saviour, where they found a Creator. The goodnesse and power of him which crea-

created, are onely able to restore; but how canst thou expect goodnesse, O rebellious Man, of a GOD forsaken, disobeyed, and provoked to wrath? Yea, if thou couldest hope against hope, yet how mayest thou conceive that the decree of GODS Justice, concerning thy death, shall be fulfilled, & yet death by thee should be avoyded? Shall God be true, then how canst thou not die? Shalt thou not die, then how is Gods sentence to bee fulfilled, which hath pronounced that thou shalt die? Surely, thou couldest not thinke a remedie to be likely or possible: and therefore at this day thy sonnes

reject

reject it, and put that out of their beliefe, which is out of their imagination and invention. But God who is goodnesse, to a vessell of deserved wrath, gave free and voluntarie mercie. And God who is wisedome, to Man blind-folded in miserie, gave an unknowne and unsearchable remedie. It was beyond the hope of Man, it is above his reach, and so it well becomes it to be. For farre be it from Man with his shallow reach, to sound the bottome of the incomprehensible Deitie. Let him first understand the Creatures which are daily before him, and stand as beames in his eye, and mockers

kers of his poore and simple
underhandings. These ride
in triumph, as having con-
quered the wits of Man;
and still they dare them to
come out of their dens of
instincts, intelligences, and
hidden qualities, to encoun-
ter them, before they lift
up weapons against their
Almightie Creator. But
the whiles, let sober minds
wonder rather that God
would give a remedie, than
that he could give it; rather
let them admire, that his
goodnes would bestow his
gifts on Traytors and Run-
nagates; and not that his
wisdome could devise what
his goodnesse would have
devised. When Man was

dust,

dust, this dust knew not how it might be made man. And when Man is corrupted, this corrupt Man cannot conceive how he should bee restored: yet let him with a little cleerenesse behold this mysterie of reuiolring, and hee shall finde it exceeding suitable to everie part of Mans miserie, hee shall finde it agreeable to a true Iustice, a deepe Wisedome, an infinite Power, a free Mercie, and an exact Holinesse.

This recoverie of Man was thus bestowed on him, when none could save us; yea, none could see how to bee saved, God that made us, stretched out his hand

to

to save us, and in the curse of the Serpent bestowed blessednesse on Man. In one sentence GOD overthrew our Overthrower, and by his overthrow raysed us. The outward Serpent was doomed to eate, and walke on the dust whereof Man was; and the inward Serpent to compasse this world of dust wherein Man is, yea to nibble and bite at the dust which is Man. But from this Man of dust, shall arise a Sonne of glory, who shall crush the Serpent upon the head, and dissolve all the workes of the Devil. The Serpent may walke on this earth as a Prince of the world; hee may compasse

passe his Dominion to and fro, his malice may feed on the soules & bodies of men, by tempting them to sinnes, and devouring them with persecutions; but at last this Eater shall become meate, even the food and fuell of Iustice; for, the Sonne of Man shall take him and bind him, and cast him into utter darkenesse. And those men whom he would have devoured, but God will have preserved, shall stand with the Sonne of Man to judge him; and being delivered from him, shall joyntly deliver him to eternall torment. Thus is there a two-fold Kingdome set up in this world; a Kingdome of

of darkeneſſe of ſinne, and of miſerie, and a kingdome of Light, of Holineſſe, and of happineſſe and the King of the one, is the chiefe of evill Spirits, and the King of the other, is the chiefe of men, even the chiefe Sonne of Man. But how can the Sonne of Man ſatisfie for Man, the infinite wrath of God, for all mankinde? How ſhall hee give ſtabilitie to mankinde, which being once made pure, hath once alſo faine? Finally, how ſhall this Sonne over-come the Dragon, who hath already over-come the Father of this Sonne? Surely, even for theſe workes, is there provided an al-ſufficient meanes.

The

The Man, who ſhall doe this, God will joyne to himſelfe, and ſo whatſoever wanteth in the Manhood, ſhall bee ſupplyed by the Godhead, the Treaſurie of power and perfection. The Word which made Man, joyneth with Man to new make him. Man fell, ſtanding by himſelfe; but the Godhead now doth ſtably ſupport him, and leads him by God unto God. And becauſe of this Vnion with an infinite Eſſence, the actions & paſſions of the Manhood ſo united, are of an infinite value; able to ſatisfie for an infinite number of ſinners and ſinnes, able to ſatisfie an infinite juſtice,

of.

able to procure an infinite love. And as by the Godhead onely the Manhood could performe this, so by the Manhood the Godhead would performe it. For when Man joyned to God doth overthrow him, who over-threw Man standing without God, then the difference plainely appeares betweene a creature alone, and a creature joyned to the Creator. Besides, by Man the end of Man is performed, even a perfect and true obedience. Againe, the Iustice of God offended by Man, by Man is satisfied, and that Word of Iustice, *when thou eatest, thou shalt die.* Finally, by this meanes,

of

Man

Man becomes a Father of mankind in the ſtate of happineſſe, as Man was the Father of mankind in the ſtate of miſerie. And now let the Greeke by his Philoſophicall wiſedome, ſcorne and contemne the meanneſſe of a ſuffering Saviour, and let the Iewes with their ambition of outward pompe, count a man of ſorrow and humilitie too baſe a thing to ſet up a Kingdome of glorie; but the whiles the truely wiſe are forced to know & confeſſe, that there is moſt glorie and power, where power worketh by infirmitie. It becomes weak man, to ſeeke for power to ſtrengthen and abet him;

Note

but it becomes best the Almightie to seeke weaknes, for the better manifestation of his power. For God will have his glory evident and whole, which is neyther evident nor whole, by joyning any thing that may share glorie with him, but that onely which puts away all glorie from it selfe unto God. It is a piece of mans foolish wisedome, to adorne the Creator with the glorie of the Creature, but it is Gods most true and highest wisedome, to give light unto darknes, power to weakneſſe, glorie to baſeneſſe. It is the glorie of the Sunne to give light to the darke and un-shining bodie of the

Moone,

Moone, but it were a fooliſh glorie for the Sunne to borrow thoſe inferiour and beſtowed beames of the Moone, to decke himſelfe withall in his progreſſe. Let men therefore take heede that they bee not ſo wiſe, as to amend the moſt unmatchable patterne of a Saviour and Redeemer, ſince if they doe ſo, their wiſedome muſt needes be folly; for they ſhall find that their amending will make worſe, & they ſhall diminiſh Gods honor, by the ſame meanes by which they thinke to increaſe it. But be it the joy of our hearts, fixed and unremoveable, that God hath given us ſo full and perfect

a meanes of restoring us to our dutie and felicitie, and of freeing us from corruption and miserie. Turne we backe our faces from our selves and all things visible, and looke we up unto God, leading us by GOD unto God, and that by the service of Man united unto God. In this Man-God is the remedie of all whereof wee can complaine, and the supply of all that wee can desire. So is hee a Refuge from miserie, a Fountayne of goodnesse, the Way to felicity, yea felicity it selfe. The Man-hood united to the God-head, is the doore of happinesse, and the God-head united to the Man-

hood,

hood, is Happineſſe it ſelfe. The life which in Paradiſe might have beene received from the tree of life, is now to bee received from that Man-hood; which is the bread of Life: And hee, in whom is the Sabbath, will now leade us unto the Sabbath, which is in himſelfe.

Chap. IIII.

The particular fitneſſe of Mans reſtoring: How it freeth him from miſerie, and in all points poſſeſſeth him of happineſſe.

IT hath appeared, how Mā exchāged that which was his

his true felicitie, but seemed not to be so, for that which seemed to be true felicitie, but was indeed true misery. Now let us see againe, how he can exchange his misery for felicitie, or rather, how God doth it for him. For God-in-Man, our blessed restorer, hath done all things that may bee required, for exchanging wretchednesse into blessednesse, and whatsoever God hath done, is most fit, yea necessarie for such an exchange.

To finde the perfectnesse of our restauration in some measure, let us consider the miserie which we have gotten, and the excellence and happinesse which wee have

lost.

loſt. In our miſerie we may with chiefeſt ſorrow behold a roote of ſinne, an iſſue of corruption, which being ugly it ſelfe, begets alſo many ſins ugly like it ſelfe, and ſo altogether they provoke the wrath and deteſtation of a pure GOD; whereon attend all plagues temporall and eternall. Man is the ſlave of wickedneſſe, and Wickednes is the ſlave of Iuſtice: Wickedneſſe commands Man to offend, & Iuſtice commands Wickedneſſe to bee puniſhed. Here is the foundation of diſeaſes, famins, peſtilence, heart-breaking cares, and ſorrowes, the temporall death of the body, and the

thousand times more fearefull eternall death both of Body and Soule. For, Man being become a Nurserie of wickednesse, wickednesse becomes the fuell of wretchednesse. And as all these reall and positive distresses afflict most miserable Man: so hath he certayne privations and absences of that excellence and happinesse, wherein and whereunto he was created. Hee hath lost the abilitie of doing the dutie of his Creation: he hath lost the end and glorie of that dutie; For hee hath lost obedience to God, and he hath lost the Crowne of that obedience, eternal fruition of God his soveraigne felicitie.

felicitie. And now, when the ſore of mankinde was growne to this vaſtneſſe, that the whole world could not fit it with an equall playſter, God, who onely made Nature, and can onely reſtore parts of Nature, which are cut off and deſtroyed, by his owne right hand and holy arme, got himſelfe the victorie over our miſerie. God doth put himſelfe into the recoverie of mankind: and if God be on our ſide, who can bee againſt us? For he that will be againſt us, muſt needs be a Creature, and therefore inferiour to him who made all things. God being united to Man, hath in himſelfe an

an infinite store-house of blessednesse, infinitely exceeding our miserie, and whatsoever hee will blesse, shall bee blessed. This blessednesse God imparts unto Man, eyther by turning bitternesse into sweetnesse, evill into good, or by taking away the bitter evill, and putting the good sweetnes in the stead thereof. And first, toward the perfecting of this cure, God in our Saviour strikes at the roote of our miserie. Sinne is the foundation of miserie; our being against God, who is holinesse, sets God, who is also happinesse, against us, and after this we needs not to looke for any farther

cause

cause of wretchednes. Neyther is it a sufficient cure to heale us of our old guilt of sinnes past, because we still incurre a new by running into new sinnes, because sin by lust hath dominion over us. Therefore the chaines of this slavery unto sinne must be broken asunder, as well as the guilt of former sinnes purged; Man being cleared from obligation unto punishment, must also be freed from obedience and obligation unto that which obligeth unto punishment. This therefore our Saviour undertaketh; and by a most precious Death and Passion satisfies the Justice of God offended with our sinnes;

sinnes, and after in a glorious Resurrection rayseth himselfe to a new life free from sinne (which tooke away his former life) and this free life, by the spirit of libertie, hee bestowed on his members, thereby discharging them from the slaverie of sinne, and consequently, of death, the effect of sinne. And that the Iustice of God might not yet complain, that thought the breaches of the Law were satisfied, yet the obedience unto the Law was not fulfilled (which was a yoke imposed on mankinde by the Iustice of God in the Creation.) Therefore hee who freeth us from the guilt

guile of ſinne, and from the
ſlaverie of ſinne, perfor-
meth alſo for us a righte-
ouſneſſe, perfect without
ſinne; that ſo the Law
might claime nothing of
Man, which by Man was
not acquitted. And this
Righteouſneſſe as hee per-
formed through his whole
life, ſo in that one action of
his Paſſion, hee fulfilled
a whole and intire Righte-
ouſneſſe, even the length
and breadth of the Law,
while for the love of God
and Man (which is the ſub-
ſtance of the Law) hee layd
downe his life, even for
the glorie of God, and the
felicitie of Man. Neither let
the large communicablenes
of

of this his absolute satisfying and bounding of the Law, and Justice of God, bee questioned, much lesse censured by Mans foolish knowledge of good and evill; for hee who made this satisfaction, is equivalent, yea infinitely prevalent to all mankinde; his person is of more dignitie than all our persons, and as an ordinarie King, is more worth than a thousand of his subjects, so this King of Kings is more worth than all the thousands of us his Creatures. And as his Person by reason of the Deitie, is of such excellence, so are also his actions, even of greater worth than if mankind had

joyned

oyned in the performance of them. For according to the worth of the person, is the worth of the action: Now the person of Christ must surmount all creatures in dignitie, for the worth of all Creatures flowerth from the worth of Christ, and the worth that gives worth, must needes bee more than the worth given. But if it be confessed that there is in Christ a sufficient worthynesse, but there remaynes a doubt how this may bee given to another; It is answered, that union makes a communitie, & the things of persons united, are common to both by being one. If a King marry the daughter

ter of a meane person; yet by the union of marriage, his royaltie is communicated to her, by which, though before a begger, shee must of force become a Queene.

And now, Man being freed from the burden of the Law, and from the sinne and sinfulnesse which did sting us by the Law, the punishments which did before attend upon sinne, eyther altogether fall away, or cease to be punishments. Eternall death is a thing that cannot bee made good, no more than Darknesse can bee made Light while it is Darknesse, and therefore from the justified & sanctified is that wholly taken

taken away. But ſorrow, ſickneſſe, temporall death, and all other outward evils, may ceaſe to bee evils, yea they may bee turned into benefits, and indeede are ſo by the excellence of him that dwelt in us. But yet our Reſtorer ceaſeth not, in a meere deliverie of us from poſitive evils, but he goes farther in his bountie, & reſtoreth to us a certaine abilitie of performing our dutie, & right of beholding our Creator; yea, a ſtabilitie in both, which is more than formerly was given to Man. As hee freeth us from Death, ſo hee giveth us life, as hee freeth us from being diſobedient to God, ſo hee

giveth us an obedience pleasing to God, as hee payeth for our defacing of Gods Image, so he restoreth againe to us the Image it selfe, and finally, as hee taketh from us the wrath and terrors of God, so hee gives us the pleasures and happinesse which are in the presence of God for evermore. And all these benefits doth our Saviour give by one instrument or conveyance, and by one action. The meanes by which he bestowes and imparts his benefits, is his Spirit, and the action, is Regeneration. The Spirit of God, is the breath and vertue of the Highest, which communicates life & power

to those whom hee unites to himselfe; even as the Tree sends sappe into the graffe, which it striveth to adopt after a sort, and knit into it selfe. By this Spirit is the unitie and communitie betweene Christ and his members really performed, for by this Spirit Christ liveth in his members, and Christs members live in him, Christ partaketh their miseries, and takes them on himselfe, and Christs members partake his Excellence, and all the benefits of his being a Saviour. This Union is the knot of blessednesse, it is the very graffing into the Tree of Life, that which our first Parents

lost

loſt both by eating and not eating hereby is recovered and given to us: for by this union we are one with God, and God is one with us, which is the bond of perfection: the action in which the Spirit of God entreth uniting, is Regeneration, or a new-making, by which, Man of ſinfull and corrupt, is made holy, & according to the Image of his Maker: and from a ſlave of ſinne, he is made an obedient ſonne of God. And now as wee beheld Man before in his miſerie, let us behold Man reſtored to felicitie. What evill can wee finde that is not taken away; at leaſt from being evill? What good

good can we thinke of, that is not ſupplyed in a greater degree than our thoughts can comprehend? And if this bee not the true remedie of our miſerie, and our true exaltation to happineſſe, we are all loſt: for the world can ſhew us no better: After a ſupply of obedience to the Law, and Iuſtice of God, there is alſo a Sacrifice and ſatisfaction for the diſobedience againſt the Law. The greateſt miſerie of eternall death is utterly taken away. The evills of life are turned from puniſhments into exerciſes of the Spirit dwelling in us, or into chaſtiſements of the corruption yet remayning

with us, so are they benefits and no longer evils. For the Spirit which is our life, groweth by exercise, as bodily strength doth by bodily labour; and the sadnesse of the heart many times chasteneth profitably the remayning corruption of the flesh, as frost doth the weedes. As for corporall death, which is commonly feared as the greatest evill, it is turned into the greatest benefit. For it is a doore, both to goe out of this life of wretchednesse, and to goe into a life of happines, whereof the one is darkesome, full of Serpents, and hanted with spirits, and the other glorious in light, full

of

of ſhining Angels, and glorified Saints in Eternall bleſſedneſſe. As a doore in a partition betweene two roomes, ſo is death between two lives; it no ſooner lets us out of the one, but it lets us into the other; ſo that we doe not ſo much goe out of life, as goe into life; for that onely deſerves the name of life, which is full of happineſſe, and that in perpetuitie; and not that, which is filled with miſeries, and whoſe ſpeciall commendation is brevitie. Therefore let it be farre from us, from henceforth to call that evill, which delivereth us from miſerie into felicitie. Moreover, whereas wee were in a

continuall ſlaverie unto corruption, even to that falſe knowledge of good and evill; by which alſo wee were obedient ſlaves unto the Devill, the Maſter and teacher of this knowledge; Now that authoritie and command of corrupt and fleſhly wiſedome, is broken downe; fooliſhneſſe, ſinne, and the Serpent have no longer Dominion over us, neyther are wee at the direction of Luſt, to know and to doe onely what it teacheth and approveth. Evils being thus altered and taken away from Man, wee may alſo behold Man placed in his dutie, which firſt and ſtill is his way to happineſſe.

pineſſe. Accordingly, one and the ſame Spirit breatheth holineſſe, and breatheth life; and in the ſame ſeede, whereby the Image of God is renewed, the life of God is communicated, and by one new birth we are ſons; that is, conformable to God, and Heires of God. Thus are we moſt bleſſedly changed; our miſeries are caſt behind our backes, wee are p'aced in the path of dutie, and therein we walke on to happineſſe, which ſtands as a marke before us: and here let us ſettle our foote, let us faſten our ſteps in this path chalked out by the Spirit, for the Spirit will both defend us in this way, and at

laſt bring us to the wayes end, which is eternall felicitie. In this path of the Spirit is perpetuall ſafetie and protection, the Serpent cannot bite us, and if he doe bite, his venome is turned into a medicine, ſo that hee doth rather heale than poiſon. For the Spirit is more good, than any thing is evill, it will ſanctifie and bleſſe whatſoever befalleth us, and the malice of evils inflicted on us, is cured and made wholeſome by the ſoveraigne ſpirit which dwelleth in us. But perchance it will bee asked, Why theſe ſeeming evils be not wholly taken away, aſwell as altered, it being better to the

judge

judgement of Man, that there were nothing bitter, than that there ſhould be a bitterneſſe, though recompenced with ſweetneſſe. Againe it may be asked, why the remnant of corruption is ſo great in Man, that it leadeth Man captive often to doe that which he would not, and the power of the Spirit is in ſo ſmall a degree, that hee cannot doe that which hee would. To theſe and the like queſtions, if the will of the Reſtorer were brought for an anſwere, it might ſtand for an anſwere ſufficient. For it being Gods meere mercie to reſtore us, who can require him to ſhew undeſer-

ved mercie in any other manner or degree, than himselfe shall please? But yet wee have other reasons given; one is, that this place of our present being, having been overthrowne & made accursed by the fall of Man, God lets it alone, and suffers it to runne on in the course of miserie, purposing to blot it out wholly by a last fire, and reserving perfection for the life to come. Another, that the wretchednesse of Man falne being continually felt, may bee a continuall document & teacher of the weaknesse of Man, without God, of the odiousnesse of sinne in the sight of God, and the

pointing

pointing of a finger to turne our eyes from this wretched World, to the Happineſſe which is above. For, preſent griefe is a ſharpe ſpurre to the heart of Man, & provokes him to runne haſtily from theſe remnants of miſerie, unto perfect felicitie. Againe, miſerie ſweetneth joy, and the ſorrowes of this life ſhall, like a darke veile, give a luſtre to the glorie of the next. As for the ſtrong remnant of corruption, and the ſmall portion of grace (which is the ſecond queſtion) wee muſt know, that both by it, and by the remnants of miſerie, God is mightily glorified, and Mans glorie in the pre-

sence of God greatly increased. For Gods glorie must needes be great, when by a little seed of the Spirit, he manageth, steereth, and guideth Man through a masse of corruption, and a throng of outward evils, into a Port of blessednesse. The lesser the meanes, and the greater the opposition, the more is the glory of him who by little meanes doth overcome a great opposition: yea, it is greater glorie to God, to turne evils into good by over-mastering them, than wholly to take them away. And for our part, our glory shall bee increased, because wee have serued Gods glorie in a bit-

ter

ter conflict and a difficult combat. The more is the preſent labour, the more ſhall bee the future joy; the hardneſſe of the Victorie ſhall increaſe the glorie of the Triumph, and oppoſition it ſelfe ſhall become our advancement. Accordingly, the greateſt ſeekers (which commonly are the greateſt finders) of happineſſe, are uſually placed in the forefront of the battaile againſt the thickeſt preſſe of remayning evils, and the puſh of moſt fierce and fierie temptations. And ſurely, while they ſuffer preſent evils for future glorie, while they fight fearefull conflicts againſt remayning corrup-

tion, and the king thereof, that they may not impayre their future joyes, as thereby they preserve and increase these joyes, so bee they Heralds and Proclaymers of the exceeding happinesse of the presence of God, they are the witnesses of God to the world, that this world is nothing comparable to the next, and that neyther the miseries nor felicities of it, are any way equall to that transcendent joy which is to come. Finally, when corruption over-masters us, the sufficiencie of Gods grace doth releeve us, forgiveneſſe supplying or covering the defects of infirmitie.

But

But yet Man is not quiet; hee is not in good liking with this kind of happines; for hee complayneth it is thin and ayrie, and his fleſhly palate hath more ſavour in the taſte of fleſh, than in the taſte of a ſpirituall happineſſe. Againe, he ſaith, it is long in comming, and a Man may bee wearie with looking for it, before it comes. To the firſt, I grant indeede, that the fleſhly taſte reliſheth not ſpiritual joyes, but yet are they not therefore the worſe, but the better. For, the groſneſſe of the one, and the puritie of the other, are the cauſes of this diſlike. So doth the ſtomack of the country Swain de-

despise the delicate and nice dyet of the finer Dames, not that hee can finde any ill in it, but because it is too slight to satisfie his grosse and mightie appetite. This was truly patterned in the Israelites, whose strong stomacks desired the Onions and Melons of Egypt; but loathed the pure and excellent Bread of heaven. Therefore this must be the rule in this matter; everie appetite pleaseth it selfe most in an object, fitting & proportionable to it selfe, and it is not the excellencie of the object, but the agreeablenesse, that makes it delightfull. According to this is that of the Poet; the Lyo-

nesse

neſſe hunteth the Wolfe, the Wolfe ſeeketh the Kid, and the Kid delighteth in the greene graſſe. Wherefore I expect not, that groſſe fleſh ſhould find extraordinarie comfort, in a moſt pure and ſpirituall glorie. But a ſpirituall Man onely relliſheth ſpirituall things, becauſe they are onely agreeable to ſuch a man. Accordingly, as farre as a man is ſpirituall, ſo farre takes hee comfort in a ſpirituall happineſſe, which indeede is heere but in part, ſo that we do but looke as through ſome crany into the glorie of heaven, and we doe love this glorie, but with a part of our affection; yet in ſome

Saints

Saints hath it beene ſo fervent, that they have ſent challenges to Death, in ſtrong deſires to bee diſſolved, and would have built Tabernacles in this ſpirituall bleſſednes. But when the Spirit of GOD, in the great Day, ſhall have fully purged our Soules and Bodies with that Divine fire, and refined our groſſeneſſe, corruption and droſſe; then, to us made fully ſpiritual, ſhall the moſt high & ſoveraigne Spirit be the chiefe and ſoveraigne good; for, Man being made ſpirituall, ſhall delight in Spirits, & chiefly in the chiefeſt. And then theſe groſſe pleaſures, deſired now by groſſe luſts, ſhall

ſhall be loathſome and contemptible, as too baſe for ſo pure and divine eſſences. Wherefore if wee would take pleaſure in things of excellence, wee muſt ſtrive to rayſe our ſelves to their excellent degree, wee muſt lift our ſelves up to a nature proportionable unto them. And by ſuch an endevour, wee ſhall purchaſe a higher ſtation, and a higher happineſſe; whereas otherwiſe we lye downe baſely in our owne dregs, and complaine like Owles of the glorie of the Sunne, when the fault is in our owne eyes: wherefore, let this bee the moſt commendable ambition, of a truly-noble and generous Spirit,

Spirit, to advance his mind to puritie and excellence, proportionable to a super-eminent object and happi-neſſe. And bee it reputed the quality of a baſe, worth-leſſe, and muddie thing, to bring down happines to his low, groveling, and groſſe deſires, and when he cannot doe ſo, to accuſe it.

To the ſecond, Who is troubled ſo much with the delay of payment, and the deferring of Happineſſe; for an anſwere, I would aske him, how long hee would willingly ſtay to bee heire of a Crowne? Heere, if I may ſpeake for him, I thinke hee would confeſſe that hee would bee contented

ted, if hee might have it but ſeuen yeeres before his death. Now I will deſire him to ſtay but ſeven yeeres more, and then hee ſhall have this Crowne, that farre excels the other. And to comfort him in this ods of expectation, I can tell him, that thoſe who have knowne, and (now) worne both theſe Crownes, have made a farre greater oddes betweene them, than a few yeeres patience, preferring a day in the Courts of heaven, before a thouſand in the Courts of Princes. But that wee may come lower, doe not wee ſee it an ordinarie thing, that a man continues thirtie yeeres in a courſe

course of learning, that hee may bee a learned man, but thirtie yeares more, perchance not twentie, not ten. And not much otherwise the Lawyer and Marchant fret out one halfe of their time in Education, Labours, and Adventures, that they may bee rich; the other halfe, yea peradventure a verie short part of their time remayning. And wilt not thou spend so much more time gladly and willingly, in expectation of an infinite glorie, which no time can end, nor measure can limit? Surely, an endlesse & incomparable happinesse, is well worthy of a short lites patience and expectation,

pectation; eſpecially when the ſame life is ſo often worne out in expectation of temporall & uncertaine things. But indeede wee deceive our ſelves in this matter, for this is not our diſeaſe, that we cannot ſtay, but that wee doe not verily ſee and beleeve that, which being beleeved, would eaſily give us a patient willingneſſe to ſtay: if we beleeved that there were ſuch an unmatchable felicity prepared for us, wee might indeede ſomewhat eagerly long to bee at it, but withall, the aſſured hope of it would ſupport us joyfully in the deferring of it. For moſt true is that which is ſpoken

of

of hope, Hope maketh not ashamed; that is, it suffers not to be disheartned, to be confounded, but it keepes up the heart from sinking, and makes it beare up in troubles present, by the expectation of joyes to come. And this common experience shewes us in worldly actions and sufferings; for hope hath borne out mankinde, through paynes almost intolerable, unto comforts stedfastly seene & apprehended by it. Wherefore doe not make a fault of the futurenesse of thy happinesse; but finde and amend the true fault of thy beliefe & hope. Yet neyther are wee altogether thrust upon

upon hope, but even in this life have wee ſome fruition of this happineſſe, and the priviledges thereof. For (as before) even here have wee a crany opened, by which ſome beames of the Divine Glory ſhine into our hearts, & give us a glimpſe of that, whereof hereafter wee ſhall have a full enjoying. They that have had but ſuch flaſhes of happineſſe, have beene raviſhed up in heavenly trances far above the world, and have as much deſpiſed the world, as the world hath deſpiſed theſe joyes. They have cryed out, as men that have taken poſſeſſion of true reſt and felicitie; let us here build

up

up our Tabernacles. Surely, as there is nothing more comfortable to the bodily sight, than beholding the Sunne shining in his glorie: so nothing can bee more comfortable to the sight of the Soule, than to behold the Sunne of the Sunne, even that high and purest Light, which shineth upon the Sunne and all other things that shine, but especially on Spirits, himselfe being a Spirit. Againe, the very substance of the Spirit in us, is a kinde of heavenly oyle, which makes glad, not so much the face as the verie heart of Man. It hath in it a taste and relliſh of the Deitie, and therefore above

all

all other, this is the true oyle of gladneſſe. The heart anoynteth heerewith, as it finds a light to guide it, and a vertue moving it to good, and freeing it from the ſlaverie of ſinne, ſo alſo it feeleth in it ſelfe a bleſſed reſt, an heavenly Sabbath, a joy glorious and unſpeakable, an harmony and peace with God, which paſſeth all underſtanding. Hence come thoſe vehement pangs and expreſſions of love and joy, uttered by the Spouſe of Chriſt, and penned by the wiſeſt of men, which fleſh knoweth not how to underſtand but by the fleſh; but the ſpirituall Man that diſcerneth all things, fully diſ-

discerneth and rellisheth them as spirituall truths. From the sound of this harmony come those dancings and exultations of many of the sonnes of God, who for this joy of heart have danced before him, who hath filled them with joy. But then flesh and bloud, seeing onely the dance, and not hearing the musicke, mocketh & despiseth the effect, whereof it sees not the cause. But the Beholder of hearts, knowes these motions of the heart, to be chiefly reasonable, and therefore principally allowes them. And indeede, how should they not be approved, since this joy is from the best, and this

this joy is in the beſt, and therefore muſt needs be the very beſt joy. It is a joy beyond the reach of mortall power, yea beyond the reach of infernall power, a joy which no man, nay nothing can take from us. It is a boord in ſhipwracke, a refuge in trouble, a retyring place from the powers of darkeneſſe. Beſides theſe bleſſings wee have another bleſſing, the Authour of theſe, and all other, even an union with God, who is bleſſednes. This bleſſednes is ſpirituall, ſeene and felt by the ſpirituall; It is ſeene by the eye of the Soule, while it beholds a godly Nature, even the ſeede of

God, powred into the heart of Man, otherwiſe wholly polluted with the luſt of Generation. It is felt chiefely in the will and affections, while in them a filiall love, joy, and feare is perceived toward God; who before was regarded as a ſtranger, but now as a Father; who now is the end and rule of our converſation, but before was put farre below the ſatisfaction of Luſt and Concupiſcence. And from this union and the feeling of this union, proceedes both that ſtrength of Chriſtians, that the gates of Hell cannot prevaile againſt them, and that ſtrong confidence, that if God kill them, yet they

they will truſt in him: And why? they are aſſured that God is with them: and then they are alſo as much aſſured, that if God bee with them, nothing can bee againſt them, except it bee to bee conquered by them. For he that is in us, is ſtronger than he or all they that be in the world: to this union with God, we may adde another union with the ſons of God. The firſt was the union of a Father and a Childe, and this is an union of Brethren, for it is a ſpirituall Brotherhood. Everie ſonne of God hath all Gods ſonnes to his Bretheren. And as many bretheren, ſo many friends, ſo

many lovers, ſo many helpers. So many that rejoyce in his comforts, ſo many that bewayle his troubles, ſo many to incourage him ſtanding, ſo many to rayſe him being falne, ſo many to adviſe him in doubts, ſo many to releeve him in neceſſities. In ſumme, the true children of God ever were, and ſtill are of one heart & minde, loving and beloved; They account themſelves as one, & therefore no part of this unitie can lacke, what the other part thereof enjoyeth. Hee that is a ſon, hath in him this love, and hee that hath not this love in him, is not a ſonne; for hee muſt needes love his

ſpirituall kindred, who is ſpiritually begotten. Hee muſt needes love them, becauſe of Vnitie, becauſe of Vniformitie, becauſe of Puritie, and becauſe the Spirit which begets him, is the Spirit of Love. And as wee have an intereſt in our brethren, ſo have wee in their prayers: they ſtill commend us to God, and many times when our owne deadneſſe of heart doth ſlacke the hand of God towards us, their fervencie doth cauſe his countenance to ſhine favourably on us. Finally, if the name of friendſhip bee ſweet, if love on earth be a chiefe comfort; and againe, if the friendſhip and love of

good men, of men wise in the chiefest wisedome, of men true & single in heart, bee the eminence of this eminent comfort; then have we all this in the Saints and Sonnes of God. For these are our friends unto the death, yea after death; their love is more equall & stable than the love of Women. For goodnesse, they are the salt of the world, and without them the world is unsavourie; for wisedome, they have that chiefe wisedome, which is to know and obtayne the soveraigne Good; and for truth, they have that sincerity of heart, which may give rest to the heart that puts confidence in

in them. Wherefore, if it be a ſpeciall addition in matches, to match into a good family, let us know, that in our marriage with our Saviour, wee match into the beſt family in the World, the family of Saints, even a houſe-hold of Love, of Faith, of Holineſſe, and of happineſſe.

Beſides, by our union with Chriſt, we have a new right in the Creatures. We were diſinherited by the fault of our firſt Parents, and no part of our Fathers goods belonged unto us: ſo the uſe of Gods Creatures was a very robbery of God, for it carried a meere abſurditie, that they whoſe lives

were a continuall enmitie against GOD, should preserve the same wicked lives by the benefits of GOD. Therefore the despisers of God, have no title in regard of God, to the Creatures of God. And though in regard of men they may seeme to have a propertie in them (it being not in the judgement of men to define, who is not, and shall not bee the Child of God) yet hereafter, by the judgement of God, which shall make hidden things manifest, it shall plainely appeare, that this propertie was not by right, but by usurpation, and by the long suffering of a most patient God. And then shall they

they be cast into prison, untill they have payd the utmost farthing, for their unlawfull use of the blessings of GOD. I must confesse they have these benefits, & that in the greatest abundance, but it is no otherwise than a prodigall borrower hath heapes of money lent, or rather as a Theefe hath bags of treasure stolne. The repayment of the borrower, makes the remembrance of the heapes loathsome unto him, because the more they were, the greater is the burthen and account. The arraignement of the Theefe makes him to curse the hugenesse of his Bags, for the greater the theft, the

harder the pardon, and the more ſtrict his ſentence. Therefore as in the things of this world there hath beene an honeſt, wiſe, and ſafe Proverbe, that a little of a Mans owne, is better than a great deale of another mans: ſo in the words of GOD wee ſhall finde a holier, wiſer, and ſafer Proverbe, that a little thing to the Righteous, yeeldes more ſtedfaſt and undoubtfull contentment, than the greateſt revenues of the wicked can yeeld to their unfaithfull and ungrounded conſciences. And no marvell, for they take the goods without the leave of the Owner, and tranſport them to

to the ſervice of his Enemies, fleſhly luſts, and an adverſary Angell; and what ſhall the LORD of theſe things doe, when hee commeth to judgement? Hee muſt needes render vengeance in flaming fire, to theſe that have robbed him of his Creatures, and of the ſervice and glorie due by them. But they that are one with CHRIST, are one with him who is true Heire of al things. All things were made by him, and therefore all things are his owne, and by our marriage with him wee have a right in his goods. Therefore truely may wee ſay, if Chriſt be ours, all things bee ours:

for

for he whose all things are, is ours. And by his owne reason, if hee give us the greatest gift, which is himselfe, hee cannot with-hold from us the lesser, which is, his Creatures.

Besides these, there is also a continuall eye of Fatherly providence, that watcheth over us. The Redeemer of Israel is the Watchman of Israel, and the Watchman of Israel doth not slumber or sleepe, but at all times beholdeth all his flocke. As the Sunne seemeth directly to behold and looke on everie man that looketh up to the Sunne; so, and much more doth the eye of GODS providence

settle

ſettle it ſelfe fully on everie one that is indeede a Man, even a Man of God, which with the eye of his Soule ſtill lookes up unto his God. And then by his providence God doth hedge him about in ſafetie, for hee ſeeth his dangers, to prevent them, and his neceſſities, to releeve them. The ſame providence ſends ſome-times good Angels to guard him, and when hee wanders, it ſends buffetting Angels, to beate him home into the path of happineſſe; and through the divers exerciſes of humiliation and exaltation, it keepes him in one ſteady courſe of his ſoveraigne Good. Surely, it is

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an especiall comfort to an heavenly Souldier, to performe his service in the sight of his Prince; whose eye incourageth him, fighting valiantly, whose power relcueth him being oppressed, and whose bountie scores up all his adventures and sufferings unto a finall reward. And this reward is of such a glorie, that the highest degree of suffering, is not worthy of the least and lowest degree of this glorie.

Lastly, (though it bee hard to give a taste of Gods blessing in this life) the Spirit of CHRIST, besides the light of direction and clarification, besides the Oyle of

of gladneſſe, beſides that higheſt and ſupremeſt union, it gives alſo to the members of Chriſt, a Teſtimoniall and Patent of their ſalvation and happineſſe. The light of direction ſomtimes growes dimme; the light of glorie, and the vaniſhing brightneſſe are often extinguiſhed; the ſavour of the Oyntment for which the Virgin-Spouſe doth love her Lord Chriſt Ieſus, ſomtimes is drawn up into heaven, and the feeling of that Divine Vnion is for a time wholly loſt. But though heaven and earth doe paſſe, yet one word of God cannot paſſe. Now the Word of Gods Spirit, is the word of

of God; for God speaketh to us by his Spirit. If therefore that Spirit hath given thee his testimonie, that thou art the sonne of God; if it have shewed thee thy Regeneration, and caused thee to behold the true Image of God thy Father in thee, from henceforth thou mayst feare and serve God without feare; even without the feare of totall and finall desertion. The seede of this Regeneration, is like the Father of it; an immortall God, and an immortall Seede: therefore it cannot die, if once it hath had life in thee. Then though the windowes of thy Soule be shut up, that no light can shine

ſhine into thee; though the voyce of joy and gladneſſe bee not heard; yea, though thy owne corruption ſtand up before thine eyes, like a Wall or Mount of ſeparation betweene thee and thy God; yea, though the terrors of God doe ſeeme to fight againſt thee: yet beleeve thou the Word of the Lord, which hee hath ſpoken to thee by his Spirit; for his record is true, and hee muſt bee beleeved under hope, againſt hope. The Spirit which eſtabliſheth us, hath warranted our ſtabilitie, and this Spirit is the Spirit of Truth, and what is once Truth, is ſtill Truth, & muſt ſtifly be retayned againſt

gainſt all contrary probabilities & apparances. Therefore are wee and may wee bee alwayes bold, amidſt tribulations and afflictions, amidſt terrors without, and errors within: for the ſeale of God remayneth upon us inviolable, and the Lord, who knowes who are his, hath told us that we are his. Now that we may have the cõfort of this teſtimonie, let us often examine our ſelves, and ſearch our hearts, to ſee whether they reſemble God, or not; and let us lay up in our memories, yea in memorials, and records, the witneſſings of the Spirit to our Spirits, againſt the day of Exerciſe and Tryall.

Thus

Thus wee ſee, that even in this Life, wee are not left comfortleſſe, but we have both Comforts and a Comforter. Yet wee ſtill ſay that our chiefe Comfort is in the next life; yea, the next Life is the chiefe Comfort of this Life, to thoſe whoſe eyes ſee things inviſible, and make future things preſent. Wherefore amidſt the comforts of this life, let our eyes and hearts be eſpecially fixed on that, becauſe comforts in this life are but baytings and incouragements in our way unto Happineſſe, but are not themſelves our wayes end.

THE

THE ART OF HAPPINESSE.

The third Part.

Wherein is ſhewed, how Man layeth hold on happineſſe, retayneth, and increaſeth it; and finally, is put into the full fruition of it.

CHAP. I.

How Man faſtneth himſelfe unto happineſſe.

WE have ſeene what is our SOVERAIGNE GOOD, and we have ſeene how this ſoveraigne Good imparts

imparts it ſelfe unto Man; now it concernes us to ſearch, by what meanes Man may apply this ſoveraigne Good to himſelfe, or rather himſelfe to it. In vaine to us it is that there is an happineſſe; In vaine it is that there is an hand ſtretched out, to deliver this happineſſe to us, if we have not alſo a hand to receive it. For if there be an happineſſe, and an offered happineſſe, if wee receive it not, if wee have no propertie in it, wee continue in miſerie, even in the ſight of happineſſe. Wee are not happy, except happineſſe bee ours, and not the being, but the communication of happi-

neſſe

neſſe makes us happy. And even for this communication and application, is there an inſtrument given us by him who is our happineſſe: he that hath given a mouth to the bodie, to receive the food of the bodie, hath given a mouth to the Soule, to receive the food of the Soule. Yea, hee hath taught us how to open this mouth wide, that it may admit and receive a great fulneſſe of happineſſe. But if in ſtead of telling thee how this is done, I ſhould aske thee, what thou wouldeſt doe for that which is better than all things; How canſt thou returne any other anſwere, but this, That thou wouldeſt

give

give all things, for that which is better than all things? For, even at that rate thou ſhalt be a gayner. And if thy minde bee like this anſwere, thou art in a good preparation for the receit of bleſſedneſſe, thou draweſt neere unto it, and that thou mayſt not fayle, receive theſe directions following. The Soule of Man hath two eſpeciall parts or powers, the Vnderſtanding and the Will. The underſtanding is appointed to be the guide of the Will, and upon the will moved by the underſtanding, ſhould the affections, and all the members attend, yea all things that are ours. Now, if thou

wilt

wilt receive and apply happinesse offered in that God and Man, our most blessed Restorer; first, thy understanding must bee opened by knowledge; for it must know & acknowledge God in Christ to bee that which he is, even the blisse of mankinde, and the meanes to that blisse. As he is God, so he is blessednesse: as hee is Man united to God, so is he a Mediator betweene blessednesse & Man. This thou must know, and thou must know that this thy knowledge of him is true & right. For, CHRIST being thus known the eye of the Soule is turned from all other shewes and meanes of happinesse;

pineſſe; & the ſame is fixed onely on the onely Lord and Saviour. Being thus ſettled in the full aſſurance of underſtanding, thou haſt performed a good part of thy promiſe, for thou haſt given thy underſtanding, even a chiefe part of thy Soule, wholly to Chriſt. And if further thou deſireſt a ſigne, to know whether thou haſt done this truely and really; this may ſerve for a ſigne unto thee; If the knowledge of any thing for happineſſe, or the meanes to happineſſe, beſides God in Chriſt, bee unto thee as droſſe and filth, and fooliſhneſſe. But yet here thou mayſt not reſt, but thy underſtan-

derſtanding muſt proceede to worke upon thy will, and it muſt move the will to open it ſelfe wide unto happineſſe, and being open, to ſucke, cleave, and faſten it ſelfe by an ardent love, reſt, and ſettlement unto happineſſe, certainely diſcovered in Chriſt by the underſtanding. And indeed in Spirits either uncorrupted or rectified, this is a naturall courſe; For in ſuch the underſtanding having aſſuredly deſcryed the ſoveraigne Good, the will preſently moveth it ſelfe to it being deſcryed, and drawes with it all the parts and powers ſubject unto it. And as for all other offers of fained happineſſe,

it gives them this answere, whither shall I goe, for this is he that hath the words of eternall life & blessednesse? Wherefore that the whole promise be performed, and that all may bee given for happinesse, let the will follow the understanding, and wholly and unmoveably will and love this Treasure of felicitie, discovered in Christ Iesus, forsaking, selling, and abandoning all things for it; I say, let the will sticke to Christ alone by a fervent love & desire, as unto the alone happines, and let the same will sticke to Christ alone by a strong trust and confidence, as the alone Mediator of happi-

neſſe; And finally, with an earneſt hunger and thirſt, let it ſurrender up it ſelfe, and all things ſubject to it, unto his ſaving or imparting of bleſſedneſſe, which he doth by the Spirit. For thus farre muſt the will proceede in working, and then onely comes the crowne of the worke. For it is not enough barely to know that God is happines, nor to put thy truſt in no other but the Sonne, for the imparting of this happineſſe, but thou muſt alſo ſurrender up thy ſelfe wholly to the Holy Ghoſt, by whom the Father powreth and ſealeth bleſſedneſſe into us through CHRIST his Sonne. When

therefore wee have propo-
sed and settled the Deitie
for our happinesse; and have
yeelded our selves up to
the three Persons of the
same Deitie united to the
Humanitie, for the confer-
ring of happinesse (I meane
to God the Father, redee-
ming us by the Sonne, and
regenerating us by the holy
Ghost) then hath the under-
standing and will wrought
home, even to the enter-
taynement of blessednesse:
and thus knowing GOD in
Christ, even to the welcom-
ming of the Spirit, resting
on him, resigning our selves
to him, we sucke happinesse
from him, who is both the
Fountayne and the conduit
of

of happineſſe. Having done this, I know not how to enjoyne thee more, though happines be infinitely more worth: for how can Man give more than all? And how can hee receive more than all ſalvation, and a whole Saviour? But if thou doſt not this, thou art ſhort of that which thou art able to doe: And Mercie that accepts the utmoſt of thy little power, will not accept a voluntary defect & ſcantneſſe. Now this great dependance, fixing, and ſurrender of the whole Soule to the whole Saviour, is that bleſſed affiance, truſt, and beliefe. Famous in holy wiſdome for knitting Soules

unto the ſame Saviour. Which as it hath beene approved, becauſe it is the higheſt, fulleſt, and mightieſt endevour of the Soule; ſo alſo it is juſtified by the fitneſſe it hath of receiving, and by the fitneſſe and proportionablenes it hath with Chriſts manner of entring. It is fit to receive, for the eye of the ſoule being fixed in Chriſt, ſtands as an open window, readie to receive him who enters by a lightſome and illuminating Spirit. The eye of the Spouſe thus inlightned, reflects the light to him which ſent it, and with ſpirituall glances, ſhootes the arrowes of love into the heart of her beloved;

ved, ſo that hee confeſſeth, *Thou haſt wounded my heart with one of thine eyes.* And no otherwiſe the will wholly willing, deſiring, and gaſping after Chriſt, is a doore wide opened to receive the ſame Chriſt, entring into us by a quickening and ſanctifying Spirit. Yea, the Will hath in it a power to hold and knit what it hath received, even by a knot of unitie. So the heart of IONATHAN was knit unto DAVID; and the Spouſe of Chriſt is knit unto Chriſt, and runnes after him as one tyed unto him, and drawne by the cords of this unitie. And ſurely, the Soule thus knitting it ſelfe unto Chriſt,

Christ also knitteth himself unto the Soule, and this is the knot of happines. Then begins that Song of joy, *I am my welbeloveds, and my welbeloved is mine.* To confirme this, wee have also divers promises, which have told us, that hee who gives happinesse, will enter with the gift of happinesse into this posture and station of the Soule. GOD himselfe hath promised the seekers to finde, and the hungrie to be filled, and the Sellers of all for the Treasure of happinesse, to be the Buyers of that Treasure, for which they sold all. Hee telleth the Vnderstanding, that to know GOD and his Sonne

Christ,

Chriſt; is Life eternall; and that in the knowledge of God, is Mans chiefeſt glorying, and therefore by the knowledge of God, is mans chiefeſt happineſſe. Hee telleth the Will and Affections; I will be found of them that ſeeke me, even of them that ſeeke mee with their whole heart. Hee that cleaveth to God by a ſtrong and vehement love, ſhall dwell in his holy Mountayne; Hee that commeth to CHRIST (that is, upon the feet of the Soule, which can bee no other than theſe two, the Vnderſtanding and Will) ſhall never thirſt. Let us therefore goe out of our ſelves, as out of tabernacles

of

of miſerie, and leave a large and open roome for him to enter, who is the fulneſſe of infinite felicitie.

Next, if wee conſider Chriſts manner of entring, Chriſt enters into us, killing and giving life: killing our old nature, and begetting in us a new. Theſe workes are chiefly and fundamentally wrought in the underſtanding and will. But if the underſtanding know not Chriſt to be happineſſe, it will not ſtand ſtill to have the ſilme of naturall blindneſſe taken from it, neyther to have an unknowne light and wiſedome (contrarie to the old nature) infuſed into it. If the will bee not wholly

wholly devoted to Chriſt as to the ſoveraigne Good, and doe not truſt in him alone, as the onely giver of this ſoveraigne good, it will never ſuffer the fleſhly nature, which hath ſo much delighted it, to be cut off & ſlaine by the ſword of the Spirit; nor a new inclination to be inſpired into it, by which it ſhall be ſubject to Lawes and Commandements; and things future and unſeene, ſhall be wholly preferred before things preſent & viſible. But if Chriſt bee knowne, willed, and truſted as our chiefeſt good, and the way unto it, then let him enter, circumciſing, cutting, and ſlaying; Our

heart

heart is onely on our happineſſe: Hee may doe what hee will, ſo we may obtaine that bleſſed object of our underſtandings and wills. Againe, our union with Chriſt is by a ſpiritual marriage. Now let us conſider how ſuch a marriage may moſt fitly bee made. Surely, wee muſt firſt know him to be the faireſt of men, to be anoynted with the beatificall Oyle of gladneſſe and happineſſe, above all his fellowes; and then forgetting our fathers houſe, even all the pleaſures of the old ADAM, we muſt wholly faſten our hearts on him, and wholly cleave unto him, reſolving to be his alone, and

to

to put our selves wholly under his shaddow and protection, and then the King will have pleasure in our beautie; Yea, hee will love us, and come and dwell with us; If Christ bee the light of our eyes, and the joy of our hearts, *If his love be pleasanter than wine*, even all earthly comforts; If it bee hee alone whom our Soule loveth, *If we take delight, and sit downe under his shaddow*, Cant. 2. 3. *Then will hee set us as Signets upon his hand; and as Seales upon his heart; he will bring us into the marriage Chamber, and call us his Love, his Dove, and his Spouse: Love shall be his Banner over us: this fruit*

shall

shall bee sweet to our mouth, and we shall be no longer two, but one flesh and one Spirit. Now if this great affiance which worketh dedication, resignation, and so an application of the Soule, yea of the whole Man unto Christ, by the Key of our hearts, which openeth those everlasting Doores, that the King of glorie may enter in, let us take heede that this Key bee put home into the locke, that our hearts bee fully opened unto him otherwise as much of our hearts as is shut unto him, so much of Happinesse is shut out of us. Let us bee carefull that this Key of Faith bee not stayed and stopt

stopt within our understandings; but let it proceede to our wils and affections, and make way to the bottome of our hearts, that Christ may enter just as far, even to the bottome. For as farre as this Faith enters, so farre Christ followes. And as far as Christ enters, happinesse followes. Therefore let not thy Faith leave entring, untill it hath made roome enough for CHRIST to take up his full rest in thee. It seemes that the understanding is but the Porch, but the Will attended with the Affections, is the chiefe roome of Christs rest and residence. When the Will is so seasoned

ned by Faith that it hateth all felicities, but God, but willeth and desireth him as the onely felicitie, when the will toward the attaynment of this felicitie dependeth, trusteth, and leaneth on no other meanes but Christ Iesus, but on Christ it resteth fully as the onely Mediator of happinesse; & when the will toward the attaynement of Christ, and the vertues of his mediation yeeldeth it selfe up to no other humane invention, but fully and wholly surrenders it selfe to the holy Ghost, regenerating & new begetting, then is CHRIST sealed in thy heart, hee is come into thee, and his feet tread

tread on the verie bottome of thy Soule. Thou haſt taken up thy reſt in him, and hee hath taken up his reſt in thee, and this is the inward Sabbath of this life, and an earneſt & beginning of the Eternall Sabbath. Accordingly, hee calls out unto Man; My ſonne, give mee thy heart, for in the hearts of men is the Throne of his Kingdome, and except hee Raigne in our hearts, wee cannot raigne in his glorie. Thy knowledge of GOD in Chriſt muſt not bee dead, but effectuall and working, and the worke thereof muſt be the kindling of a fervent love, dependance and affiance in thy will and affecti-

ons.

ons. Thy Will againe must worke by this dependance and love, and the worke thereof must be a dedication, and resignation of all unto God, in Christ, taking possession of thee by the Spirit. Till thou commest to this point, thou art short of happinesse; For this is the Centre of descending to the Spirit of Christ, and in the very ground of the heart doth the Spirit onely fasten his rootes. Wherefore give the inmost of thy heart to the Spirit of blessednes, and know, that in giving, thou dost rather receive than give. For thy gift is but the gift of a sinfull heart, & that which belongeth to it and

serveth

ſerveth it: But thy receit is the receit of the Spirit of life, & joy eternall. Wherefore it concernes thee, not to be niggardly to thy owne Soule; for, as much of thy Soule as thou keepeſt, ſo much of it thou loſeſt; and as much as thou giveſt, ſo much doſt thou crowne with happines. Thou mayſt perchance thinke it enough to beleeve he is thine, but if thou have no better warrant than ſuch a thought, hee may not bee thine. For thou beleeveſt that hee is thine too ſoone, if thou beleeveſt it, before this worke of Faith hath in ſome meaſure wrought home upon thee. It is not a raſh preſumption,

ption, nor a bare thought, that can snatch at Christ, & make him thine, it must cost thee thy selfe before thou have him. The getting of Christ is by the way of traffick, thou must not thinke wholly to gaine upon him, but as much as wee would have him to bee ours, so much must wee strive to yeeld our selves to bee his. CHRIST'S Kingdome is a Kingdome of power, and hee will enter into thee as a King of power, and it is not a bare imagination that makes way for this Kingdome, but an affiance of the heart, which actually and effectually surrenders us up to his Scepter and Rule.

There-

Therefore the best way is, hereby to get him first into thee, and after to beleeve he is thine. Many have lost Christ, because not having him, they thought they had him. For they sought not him whom they thought they had, and so lost him, who is found by seeking. But on the other side, if thou hast felt the depth of this Faith, though in a narrow breadth, know that Christ is thine, for whom thou hast ceased to be thine owne. As much as thou hast gone out of thy selfe to possesse him, so much hath he entred into thee to possesse thee, so much as thou cleavest to Christ, and yeeldest

deſt thy ſelfe to the renewing of his Spirit, ſo much doſt thou knit Chriſt unto thee, and ſo much thou draweſt, yea, ſuckeſt his Spirit into the innermoſt part of thy Soule. Hee who is Goodneſſe it ſelfe and died for us, when wee were ſinners, cannot reſtraine his Spirit from us, when with a full truſt wee have caſt our ſelves wholly upon him, and with a whole reſignation have given up our ſelves fully unto him. Hee who is Love, cannot reſiſt love, but hee is overcome and taken, by the fervour of our hungrie and thirſtie ſoules, & gives us to drinke freely of the waters of Life.

Chriſt

Chriſt is the Phyſitian of our Soules, and to be cured by him, we muſt deale with him as with a Phyſitian. Now to be cured by a Phyſitian, it is not enough onely to beleeve that the Phyſitian can cure us, nor that hee will cure us, but this confidence in the Phyſitian muſt worke in us a willingneſſe and reſolution, to take and admit his receits by which he may cure us. Even ſo it is betweene Chriſt and our ſicke Soules; it is not enough barely to think that Chriſt can cure us, or that hee will cure us, but our beleeſe muſt open the mouth of our Soules, to receive his medicines given us in the

Cup of ſalvation. This Cup of ſalvation is the Spirit by which he communicates to us his Redemption, his Holineſſe, his Eternitie. Therefore muſt we ſo beleeve, that wee receive Chriſt; for ſuch onely as receive him, have the prerogative to bee the ſonnes of God: ſo muſt we beleeve, that wee be baptized with the holy Ghoſt; for thoſe onely who are ſo baptized, ſhall bee ſaved. And if wee thus beleeve, he who never ſent away any uncured of their corporall infirmities, that ſought him heere on earth, ſurely, hee will not denie his ſaving health to any beleeving Soule, that thus heartily thirſts

thirſts after him, ſitting in Heaven. For, the ſpirituall phyſicke was Chriſts trueſt and moſt proper profeſſion, and the cure of bodies, was eſpecially to draw our faith thereby to behold, beleeve, & receive his cure of ſoules. Therefore eſpecially, yee ſicke Soules, bee of good comfort, for you the Maſter calleth eſpecially. But when yee come to him, remember that yee deſire to bee cured of the whole ſpirituall maladie; even of ſin and of ſinfulneſſe; of the corruption of ſinne, aſwell as of the guilt and miſerie that follow it: For CHRIST will enter into none to cure the death of ſinne, but with-

all hee will give death unto ſinne; neyther will he by his Spirit give any one the Life of glorie, to whom by the ſame Spirit, he doth not firſt give the life of Pietie.

Chap. II.

How a Man may get this faculty which uniteth Man to God.

But Man is brutiſh and ſenſuall, both in Vnderſtanding and Will; and ſo it is impoſſible for him, while he is ſuch, to diſcerne a ſpirituall happineſſe, and the meanes of attayning it; and much more hard it is to eſteeme and love

love the one or other. Hee beleeves that which hee ſees, & he loves that which hee taſtes and feeles, but his groſſe palate doth not reliſh this celeſtiall and unpalpable happineſſe. Therefore Man muſt be lifted up above this low eſtate of ſenſuall and carnall knowledge; and to effect this, there needes a ſecond hand of the firſt Creator. If the bodily ſight be extinguiſhed, he which made the firſt ſight, can only make a new, and when the eye of the Soule is ſo far put out, that it ſeeth not him that made it, he that made it, only can give it a new ſight, whereby himſelfe may bee ſeene.

Wherefore, if thou which readeſt thus farre, yet beleeveſt not, what thou readeſt, I wonder not, for I know what thou art: I looke not that blindneſſe ſhould ſee, or carnalitie ſhould ſavour ſpirituall joyes. Thou art bounded with thy owne fleſh, which is thy horizon and limit of diſcerning. Thy Candle cannot ſee thorow the thicke Lanterne of thy Bodie, to perceive the Myſterie of the bleſſedneſſe of Spirits, nor the glorie that is above the veyle of this viſible heaven.

But perchance thou wilt aske; If the opening of the eyes be from God alone, to what purpoſe ſhall advice be

be given to thee, in a matter that lyeth not in thee, and which is not effected by advice, but by ſupernaturall operation? To this I anſwere, That although the power that muſt inlighten thee, doth deſcend from above, yet uſually it doth communicate it ſelfe unto us by the ſervice of certaine meanes, left with us heere below. Againe, when grace doth firſt breathe upon us, it worketh by degrees; which degrees being by ſome neglected, or miſconſtrued, it hath bred unto them a greater difficultie & hardneſſe of travaile in the new birth; but being perceived and duely entertay-

ned, they turne into Testimonials unto us, yea to incouragements unto farther degrees of grace. But if thou aske mee againe, how thou shalt like or use the meanes, when thou neyther seest nor likest the happines intended by the meanes: To this I must replie, That without God, thou canst not so much as love the meanes, yet as a naturall man thou mayest consider these things following: first, If thou looke into the best sort of heavenly Philosophers, thou shalt see among them Men wise and understanding, just and righteous, enjoying both wealth and honour; and if thou talke with

with thoſe Men, they will tell thee ſeriouſly, that they moſt certainly ſee and feele an eſtate of happineſſe; and that they came to the ſight of ſuch an eſtate, by frequenting the meanes left with us heere on Earth. Secondly, if thou wilt ſearch ſome ſpeciall works of men, thou ſhalt finde Writers of undeniable worthines, who by Miracles, Prophecies, Oracles, Succeſſe, and Victorie againſt oppoſitions, have proved the veritie of Chriſtian learning; it being impoſſible that a Doctrine, mainely contrary to fleſh & bloud, ſhould be advanced ſo much among men, whoſe very frame is fleſh & bloud,

without the mayntenance of an Omnipotent LORD. Thirdly, doe but consider what this Doctrine, which is the instrument & meanes of Life, proposeth to thee and requireth of thee. It proposeth to thee an eternall felicitie, it requireth of thee Pietie and Puritie, things of themselves desireable and excellent. But thou wilt say, that this Puritie will cost thee deare, for it is sure to cost thee all thy sinfull pleasures, and may cost thee much paine; yea, thy life it selfe. But to this I may answere, That though it may cost thee something, yet upon the matter it loseth thee nothing, for whatsoever

ſoever pleaſures of ſinne thou canſt enjoy, being enjoyed, they dye, and come to nothing: yea life it ſelfe comes at laſt to nothing, & that for nothing: ſo the condition required of thee, is onely this, That what ſhall be nothing, if it be, may be nothing, by not being, and to incourage thee heerein, thou haſt for advantage an adventure for Eternitie. In ſumme, thou art required, at the moſt, but to loſe that which will bee loſt, for an happineſſe, which may and ſhall be found for ever. Yea for theſe groſſe pleaſures, even in this life, thou ſhalt have joyes unſpeakeable. Howſoever, whether thou re-

receive the meanes of happineſſe, or refuſe it, certaine it is, that to all thoſe that receive the life of bleſſednesſe, the Doctrine of God, left unto us in writing, and unfolded by his ſervants properly, deputed to this office, is the uſuall conveyance of this life. God alone invented and conceived the remedie of Mans miſerie, and a way from miſerie unto felicitie. The ſame God who onely knew it, could onely tell it, and only by telling, can men know and beleeve it, and onely by knowing and beleeving, can men ſtrive toward it, and ſo finally attayne it. So we ſee that men muſt know and be-

beleeve happines to obtaine it, and happineſſe muſt bee taught, if they will know & beleeve it; and to teach this happineſſe, there needeth a word of Revelation; and to reveale this, God himſelfe muſt ſpeake unto us; who alone was the Founder and Knower of this Myſterie. Therefore muſt we eſteeme this word highly, as a great ſecond Mercie, by which the firſt great Mercie is delivered to us. Before this doctrine, our happines was lockt up in Gods unſearchable purpoſe: But by this Doctrine, happineſſe is reached out to us, and iſſueth from the heart of God into the heart of Man. Wherefore

fore let us be farre from accounting it a vaine Word, for it is our life, and the length of our dayes, and by it wee receive eternall Life from the Ancient of daies. For, while it is taught unto us without, the Vertue and Spirit of God entreth into us within, and makes us capable of that happineſſe which is taught unto us.

Now, the degrees by which this Spirit uſually worketh upon us are theſe. Firſt, it cauſeth us ſomewhat to diſcerne, and allow the trueth of this Word. And next, it moves a deſire of more knowledge, and of a greater taſte of the Word

of

of life; which is alſo made knowne to God in Prayer. And at length the heart is moved with ſo fervent a love unto it, that it deſires to be wholly ſavoured, ſalted, and ſeaſoned therewith, that the naturall Man may no longer live in the heart, but that CHRISTS Kingdome may bee ſet up therein. And ſo the Word, or CHRIST in and by the Word, becomes the Treaſure of the heart, and therefore from thence forth, the heart is ever thinking on his Treaſure, it thirſts after it, it ſeekes it with eye and eare.

But that thou mayſt not be diſcouraged in the firſt be-

beginnings, thou must also know, in what manner and order the Doctrine and Art of felicitie doth present it selfe unto thee. It will first offer to thy knowledge and meditation, the lamentable face of humane miserie, so that thy flesh perchance will feare to goe on, halfe despayring, how thou canst ever come through so great miserie unto felicitie. But feare not, the beginning and the end are contrarie. Thy naturall estate is indeede verie miserable; And this Doctrine doth not make it to be so, but shewes it to bee so. The corruption of nature made thee miserable, and hid thy miserie

tie from thee, and ſo made thee contentedly to continue in miſerie. But this Doctrine ſheweth thee thy miſerie, that by ſhewing it, it may cure it. It ſhewes thee indeede the ugly face of thy miſerie, but not to this end onely, to terrifie thee; but that by terrifying, it may make thee runne apace from miſerie to felicitie. Wherefore take courage, and come with mee, profitably to behold the countenance of miſerie; which (as heretofore hath beene mentioned) preſents it ſelfe in a double aſpect; the miſerie of corruption, and the miſerie of puniſhment inflicted on this corruption;

ruption; To discover thy corruption, thou shalt finde a strict and severe Law, the Counter-pane whereof is placed in thine owne heart, and when thou compareſt thy actions with this Law, thou canſt not chooſe but ſay thou art a Creature, falne from the dutie of thy Creation, for ill doe thy actions become him, whom the Creator hath appointed to bee his ſervant, and the Lord of the World. Now if thy deedes bee ſo unrighteous in the ſight of thy Maker, how muſt not that higheſt Lord be diſpleaſed exceedingly with theſe lower Lords, when hee ſeeth his perfection and Iuſtice

croſſed

croſſed and contraried, with their imperfection & injuſtice? When hee ſeeth his Creatures hired by ſo many ineſtimable benefits, only to doe him the ſervice of Righteouſneſſe (which is a thing of it ſelfe to bee loved) to renounce their allegeance, yea to rebell againſt their Creator with a courſe of oppoſition, and to love wickedneſſe, more than a bountifull God commanding Righteouſneſſe? Surely, the wrath of the Almightie muſt needes ſmoke againſt ſuch Traytors, and rebellious Runnagates: *And if the Lion roare, how ſhall not the beaſts of the Forreſts bee afraid?* Hence therefore

fore the miſerie of our corruption, leades us to the conſideration of the miſerie of puniſhment. And that there is ſuch a conne-xion betweene ſin and puniſhment, reaſon, experience, and Gods owne Word doe teach us. Reaſon tels us, that hee who hath brought this great frame to an unitie conſiſting of diſagreeing parts by proportion, weight and meaſure, is himſelfe a God of Wiſedome, Order, and Proportion: And if he bee ſuch, hee muſt needes expect that Creatures of Reaſon, and Vnderſtanding, ſhould alſo obſerve Order, Iuſtice and Righteouſneſſe. For to ſay the truth, as by this

this harmonie the Word was founded, so by the same is it still preserved. But if these Creatures which have in them a power of resembling, and pleasing their Maker, crosse him with a crosse of contrarie actions, it must needes be expected, that the Lord being crossed by his servants in disobedience, must also crosse them in punishment, and being mightily inraged, hee will returne the malice of their owne workes on their owne heads. Now wee know as the person is, so is his wrath, and as the wrath is, so is the punishment: An infinite person, an infinite Wrath, and an infinite punish-

niſhment. The verie inſtincts of decayed Nature, have inſpired the acknowledgement hereof into the terrifyed hearts of guiltie & ſelfe-accuſing Heathens, who not knowing God but by the knowledge of Nature, yet becauſe of their wicked lives, upon the hearing of thunder and tempeſts, have feared and ſhunned the furie of an Omnipotent Iuſtice. But now I ſhall little need to tell thee, what experience hath already taught thee. For I doubt not, but to moſt that conſider the life of Man, it hath appeared that the mayne courſe of humane life, is a connexion or ſucceſſion of un-

unrighteouſneſſe and wretchedneſſe. Man liveth as out of the ſight of his Maker, and Man liveth as out of the cheriſhing and foſtering of his Maker, being generally thruſt out unto a warre againſt brambles and briers, againſt the barrenneſſe and ſtarvednesſe of a curſed earth, which he muſt reſiſt and over-come with the ſweat of his browes. Yea, each man eateth other men, though not with the teeth of the body, yet with the jawes of a fraudulent over-reaching and violent Soule. And yet there are further miſeries wayting upon miſchiefe: for beſides viſible and palpable examples

ples of ſudden juſtice, executed, and ſent from heaven upon divers eminent and outragious crimes, wee ſee in generall, that this ſinfull life at the beſt, is but wiſe vanitie, pleaſant vanitie, or glorious vanitie; and at the worſt, vexation of ſpirit, vexation of bodie, loſſe of goods, and loſſe of friends. Yea, Man is but a piece of reaſonable miſerie; He hath reaſon to fore-ſee miſerie, and ſo to take it to his heart, when reaſon cannot prevent it: reaſon to fore-ſee death, but not to avoyde it. For as ſure as wickednesſe is preſent, ſo ſure ſhall death be preſent; for death and ſinne, wee ſee daily, are in

every

everie Man unſeparable. Now the combining of ſin and miſerie in this bodily life (for this life concernes the body moſt, & the Soule leaſt, & ſo doth the miſery of this life) points our expectation to another life; even that there ſhall bee a purſuit of puniſhment after ſinne, in that life which is moſt proper to the ſoule, & that then the bodily miſeries of this life ſhall bee ſeconded with ſpirituall torments. But if we leave theſe darker characters of reaſon and experience, and come to divine Revelations: there we may reade running, the fall and miſerie of MAN. And theſe before are de-

ſcribed out of the ſame holy writings, but here againe they muſt be conſidered by the learner of the Doctrine of happineſſe, that by the full ſearch and tenting of his miſerie, his miſerie may be cured.

Briefly therefore, to ſpeake what hath beene ſpoken, hee ſhall finde in Gods Word, that wickedneſſe and ſinne is the tranſgreſſion of the Law; that the Law being tranſgreſſed and offended, is the miniſterie of death: That this death is both of Soule and Bodie, in an eternall darkeneſſe & abſence from God, who is Light, yea in an eternall ſuffering of the fire

of the wrath of GOD. For Gods wrath is a worme and a Fire, ever feeding on the tormented Soules and Bodies of diſobedient, wicked, and ſinfull men. And now when thou haſt found thy ſelfe a ſinner, and findeſt alſo the terror & wrath of God againſt ſinners, I know thou canſt not chuſe, but thinke thy ſelfe a while the child of death, and thy eſtate feareſull. Thou wilt crie, Woe is mee, a man of ſorrow, and, wretched man that I am, and call thy body a body of death. But as I told thee before, this terror is but thy way, and not thy wayes end. It is but thy entrance into happineſſe,

yea it is thy advancement unto happineſſe. For the burthen of thy miſerie will moue thee to ſeeke for one to eaſe and refreſh thee. The bitterneſſe of thy wretchedneſſe will make thee more comfortably to reliſh the ſweetneſſe of a Saviour; and the fearefulneſſe of the Valley of death, will make thee more ſtedfaſtly to lift up thy eyes to the hil of God, from whence commeth thy ſalvation. And ſurely, this fruit of humilitie doth God expect before he will exalt. Hee will have us confeſſe our miſerie to bee fearefull, and deſperate in it ſelfe, he will have us to feele it to bee a burthen intolerable;

tolerable; we muſt tell him in words and deeds, that we are weary and over-heavie laden, and then is it for his glorie, to helpe confeſſed, incurable, and deſperate miſerie. And to this end may wee reaſonably beleeve, that the fulneſſe of time appointed for the comming of our Saviour in the fleſh, was ſo long in fulfilling, and that during the ſpace between the Promiſe & exhibiting of a Saviour, there was ſo ſpare, and rare, and ſecret notice given of him; even that there might be a manifeſt and confeſſed neede of him; before hee ſhould be generally & manifeſtly offered & ſhewed.

The whole World left to the ſtate of nature, muſt be odiouſly and unſufferably corrupted; the Nation of the Iewes taken out as the top of mankind, & a chiefe part to convince the whole, lifted up, propped, and ſupported by a cleere revealed Law, by Statutes, Ordinances, and Ceremonies, and theſe againe inforced by Prophets, Miracles, and Signes, I ſay, this Nation muſt bee laden with iniquitie, and wholly defiled from the Crowne of the head to the ſole of the foot, and ſo both among Iewes and Gentiles, there muſt be none that worketh righteouſneſſe, no, not one, and

then

then is the fulneſſe and fitneſſe of time for the coming, and publiſhing of a Saviour.

Being thus humbled in our ſelves, and made both needy and thirſtie of ſalvation, then will God open our eyes, as he did the eyes of deſpayring AGAR, that we ſhall ſee a ſpring of waters of eternall life. CHRIST LEVS with the beames of his ſaving health, will ſhine in upon our underſtandings and ſhew them his beautie, and upon our wils through our underſtandings to comfort, raviſh, and draw them, and this will hee doe, juſt at that time when we feelingly complaine and find, that

we are in the ſtate of darkeneſſe, and in the ſhaddow of death. And now, Chriſt Ieſus entring into our ſoules with free mercy and grace, to heale and refreſh them, our Soules in faith and fervencie claſpe the will and affections about him, and lay faſt hold on the Lord of glory and bleſſedneſſe. And then the Soule kiſſeth him with the kiſſes of her mouth and as ſhee needeth him moſt before ſhe found him, ſo ſhe loveth him beſt after ſhee hath found him. This is the path of Faith: walke therein, and live for ever.

Chap. III.

That we should strive to increase our happinesse, and by what meanes.

BEing knit unto happinesse by the knot of a most high and blessed union, wrought by that Faith in Christ, which surrenders us up to the Sanctification of the Spirit, what remaynes but that we strive to preserve and increase our selves therein? It is no lesse wisdome to keepe than to get; yea it is more folly negligently to lose a thing gotten, and the labour by which it was gotten than having taken no paines for it, nor having tasted the

ſweeteneſſe of it, to have beene altogether without it. And though the renewing Spirit bee ſtrong in apprehenſion, and where it once takes roote, it will not wholly quit the ground, yea we muſt know that the retchleſneſſe and hard heartedneſſe of MAN, by ſhutting up the heart againſt the dew of heaven, and by cheriſhing the weedes of naturall corruption, may ſo much grieve & afflict him, that the ſeedeof grace and glorie ſowne in us, may bee much withered and pined. For the Spirit which is within us, as it holdeth us, ſo it lookes to bee held by us; as it quickens us, ſo it lookes

lookes to be quickned and inflamed by us; And on the other ſide, it grieves, it pines, it dryeth, it dyeth (to our feeling, though not in it ſelfe) when it wanteth comforting, incouraging, cheriſhing. And the Spirit being thus quenched within us, the ſpirituall trading for happineſſe decayeth, & ſo our loſſe of heavenly joyes doth daily increaſe, yea the comforts of God in our way to happineſſe doe ſtill abate, and we are often left in a temporall hell, even in horror of minde, & vexation of conſcience, *which is the night of the Soule*, Wiſd. 17.14. Farre be it therefore from us, to kill that which giveth

giveth us life, to quench that which is the Light of our darkneſſe, to pull backe our hand from this hand of God, which offers to leade us to eternall Life. But let it be the moſt earneſt endevor of our hearts and ſoules, to comfort and cheriſh this heavenly Seede, wherein lyes wrapt our everlaſting glorie and happineſſe. Let us be merciful to our ſelves, by being kinde to it; For thou canſt not ſow to this Spirit, but thou muſt ſow alſo to thy owne glorie; for the Spirit is a moſt ſure Rewarder of all the ſervice done unto it. And to whom it hath beene an Author of ſowing in labour, to them it

it will alſo bee a Giver of a moſt bleſſed harveſt in glorie: yea, according to the meaſure of ſowing, ſhall be the meaſure of reaping. Wherefore let us not bee content, onely to get this glorifying Spirit, nor having gotten it, only to keep it; but let us in an unſatiable covetouſneſſe, ever bee increaſing it, ever be getting upon it. How can a Man be full enough of happineſſe? How canſt thou ſtint thy ſeeking, ſince there is no ſtint of an infinite felicitie? and ſuch is that which thou ſeekeſt. Surely, if thou ever didſt taſte thy Soveraigne Good, thou canſt not but ever hunger and thirſt after him,

him, thou canſt not but crie out, evermore give me this water of life. Let thy worldly covetouſneſſe teach thee the manner of a ſpirituall covetouſneſſe. That tels thee, that goods are good, and thou canſt not have too much of that which is good. Now the Spirit tels thee, that GOD is goodneſſe it ſelfe, and the ſumme of all things that are good. Wherefore thou ſhouldeſt be ſtill hungry, ſtill thirſtie, after the living God, never having enough of that happineſſe, whereof there is ſtill ſome degree beyond that which thou haſt.

Wherefore faſtning one foote, that thou ſlide not backe

backe in the path of happineſſe, advance the other, & ſo march on ſtedfaſtly to the Congregation of the firſt-borne, to the ſpirits of juſt and perfect Men, to the Mediator of the new Alliance and Covenant, and to the happy preſence of the living God. Thy path is in the Spirit, walke in the Spirit, and thou walkeſt toward God, walke fervently in the Spirit, let it inflame thee, and bee inflamed by thee, & thou walkeſt ſwiftly towards God; and the more this fire of Grace is kindled in thee, the more ſhall thy ſhining bee, when thou art a Starre in glorie. For the ſame Spirit which

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is the ſeede of Sanctification, is alſo the ſeede of Glorification: the firſt it brings forth in this life, the other in the next. As certainely as it ſhewes the firſt, ſo certainely will it beſtow the latter, and the latter in the degree of the former. For according to the power of the quickning Spirit within us, ſhalbe the power and excellence of the Spirit raiſing us, and according to the power of the Spirits ſanctifying, is the power of the Spirits quickning: Sanctifying and quickning being knit together, and ſo proſpering together in the proſperitie of one and the ſame Spirit. Therefore to

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increaſe our glory, we muſt ſtrive to increaſe our holyneſſe; and by holineſſe and other helps advancing, and ſupporting holineſſe to increaſe, comfort and cheriſh the Spirit, by which both holineſſe and glorie may be increaſed.

Now to know what theſe helps are, wee muſt ſeeke in the Oracles of God, whoſe Office and mayne purpoſe is to ſhine as a Light to mankinde, that ſtandeth in the darke place of a clouded and corrupted ſoule, and to guide their feete into the way of Peace and Reſt. This ſure Word of GOD was given by GOD unto MAN, to direct Man unto God;

God, And to effect this, it hath a power to make the children of men, the sonnes of God; yea it hath a power to nourish this spirituall and heavenly sonship, & so bestoweth a gift of growth, aswell as a gift of life: for it causeth the Sonnes and heires of God to grow unto their perfect Stature of Grace and Glory. The great Spirit of GOD, which powreth that portion of the Spirit into us, wherein lyes our Sanctification and Sealing, powred also in the Prophets, Seers, and Apostles, the Word and Counsell of God. So the Spirit within us, and the Word without us, are neere of kin;

they

they have one Father, even the Spirit, which is God, and being brethren, they muſt needes cheriſh, love, and ſtrengthen each other. Yea, the Spirit of God which beſt knowes, how the Spirit iſſuing from him, may bee cheriſhed, hath by that Word, of purpoſe ſhewed us ſundrie meanes, by which that which hee hath given us, may bee increaſed. And God expects, that wee which were dead, and are now rayſed to Life by him, though in our deadneſſe wee could not move towards him, yet being quickned, wee ſhould by imployments and exerciſe ſtirre up the life beſtowed

on

on us, kindling it by those helps which his Word ministreth unto us. So behold, O Man, a double mercie; one, that the endevours of the Saints may increase their glorie; another, that meanes, helpes, and directions are given for the advancement and execution of such endevours. Wee must not bee still like *Embrions*, and children in their first conception, to have the nourishment of life, sent into us without our knowledge and will; but being now at least babes in Christ, wee must desire and sucke the sincere Milke of the Word, that wee may grow thereby; or, being strong men,

men, we muſt deſire and digeſt the ſolid meate, by which wee may grow from ſtrength to ſtrength; wee muſt by manly exerciſes ſeeke to fortifie the power of Chriſt in us, and we muſt worke towards the increaſe of our ſpirituall eſtate, by heavenly trafficke and merchandiſe, that the Talents of grace being increaſed, may increaſe the Talents of glorie.

But now perchance it wil bee demanded what theſe helpes are, by which the Man of GOD may inlarge his ſtature, and grow up to his head Chriſt Ieſus. For ſatisfaction to which demand, I would point him

to

to the word of God, which is the Treasure of the perfect knowledge of this Art of felicitie; but yet to give some stay to hungry soules, that presently desire the prosperitie of the Spirit, & will not bee delayed, I may name some of the chiefest, though likewise I may leave others unnamed, to stirre them up somewhat to seeke for their owne provision. And here, as the first means of increasing the Spirit, I will name the increasing of those meanes, by which the Spirit was first received; we must strive to increase that faith and affiance, by which wee cleaving unto Christ, Christ clave unto us. For

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the more wee cleave unto Christ, the more Christ cleaveth unto us; the more wee comprehend him, the more he doth comprehend us by a larger and fuller possession of us. Faith increased, increaseth our capacitie of Christ Iesus, and as wee are inlarged in our owne bowels by Faith, so doth Christ inlarge himselfe within us by his Spirit. To this end let us remember what hath beene formerly set forth, as the meanes of breeding Faith, and in those meanes let us bee the more conversant, as wee would bee the more plentifull in faith, and more ingraffed in the object of faith, Christ Iesus. Briefly,

ly, let us fervently and continually pray with the Disciples, unto the Author and Finisher of our Faith, *Lord increase our faith*: Let us bee frequently conversant with CHRIST IESVS, and often behold him lively described in the Word, in the Sacraments, by hearing, by seeing, by receiving, by meditation. The more CHRIST is looked on, the more trust, and the more love, and so the more union. Wee cannot looke on the fairest of Men, but we shall be ravished with his love; For, *hee kindleth our affections as coales of fire, and as a vehement flame*. And surely, if we looke into his Word,

and

and into the Seales of his Word, wee cannot choose (if wee bee spirituall) but wee must plainely looke on CHRIST himselfe. For the Word of CHRIST is the Image of Christ; hee hath stamped on it his own likenesse, and therein wee may see him borne, living, teaching, dying, & rising againe. Therein may wee behold his graces and gifts, his excellencie and dignitie, his love unto Men, and his labours for Men. The Sacraments also Christ hath imprinted with his owne resemblance; and they are the Characters and representations of Christ. So in them may wee see CHRIST

redeeming by passion, and washing by regeneration, feeding and quickning by vivification, yea performing his part of the whole Covenant of Life. And CHRIST being thus discerned, what dull heart will not rise up toward him in a stronger affiance, in a more firie love? Wherefore walking along with the staffe of Prayer in our hands, let us still bee tasting of these restoratives of Faith, that so Faith being cherished, may cherish the Spirit, and the Spirit being cherished, may cherish our life Eternall.

CHAP.

Chap. IIII.

Other helpes of retayning and increasing happineſſe. The firſt is, quicke obedience.

AN eſpeciall furtherance and nourisher of the Spirit, is a readie and prompt obedience to the motions of the same Spirit. The buſineſſe of our Life is indeede no other, but an attendance on the Spirit, in whom lyes our dutie and happineſſe, & all other buſineſſes that are not ſubordinate to this buſineſſe, are mordinate. Wherfore to the holy luſts of this living and moving Spirit, muſt our continuall eare bee attentive, that

when it moveth us, we may bee moved by it, and that the commands thereof bee answered by a speedy obedience. For the Spirit is the issue of the God of power, and is it selfe a power proceeding from that great power: now power rejoyceth in action, yea these second powers grow more powerfully by action. In naturall things wee see that motion makes a thing more apt to move, and by how much more the strength of Man is exercised, the more able and mightie it groweth. No otherwise doth the Spirit in us. It grows mightie by a free and prosperous exercise of his might: It

growes

growes more vigorous and active by doing, and by moving it is more ready to move. If it be well followed in a combate with a Beare, even a terrible and ugly Temptation, it will after leade us on to the conqueſt of a Lion, even of ſome raigning wickedneſſe, and at laſt will bring us to triumph over a Gyant, even the Prince of wickedneſſe. And as it will leade us to the increaſe of the ruine of vice, ſo it will alſo leade us to the increaſe of vertue, & finally, to increaſe the reward of vertue in eternall felicitie. For as it is the naturall and kindly deſire of the Spirit to beare fruit, ſo

is it likewise his desire to beare more fruit, and by obtayning this desire, it goes on to a farther desire, and so to a farther obtayning, if our following bee proportionable to his leading. When the Spirit moveth us to a good worke, by fulfilling it, wee have a double profit. One is, the reward of that worke in glorie; the other is, the increase of the Spirit by working, who being increased, will increase more workes unto more glorie. On the other side, by neglecting & disobeying the Spirit when it moveth, wee have a double losse, the first, a losse of the good worke, and the re-

ward pertayning to it; a ſecond is an impoveriſhing, diſcouragement, and weakning of the Spirit, againſt another like occaſion: for it muſt needes move weaker the next time to that work, to which before it hath moved in vaine. Now farre bee it from us to ſtop and ſhorten our owne perfection; even the perfection of holyneſſe and happineſſe; which two are inſeparable, & one the meaſure of the other. Let it be farre from us to abate our felicitie, by leſning our obedience; yea farre be it from us, to grieve & ſtop that Spirit, which demandeth of us, but an excellent and neceſſarie dutie, which

is holineſſe, and that with a condition annexed of the moſt excellent thing which is happineſſe. Surely, wee diſcomfort our Comforter, we goe into a ſpirituall conſumption, we dead our life, wee grudge our ſelves the increaſe of felicitie, when wee reſiſt or neglect the ſacred inſtincts & bleſſed influences of this ſoveraigne Spirit. Whereas on the other ſide, by a ready obedience we inflame the Spirit, wee adde fuell to this heavenly fire, wee give that thing food & nouriſhment, which giveth food & nouriſhment to our life Eternall. For the motion of the Spirit tends to this, that we would

would doe good to our selves, by doing good to it, and that by sowing unto it in a speedy and large obedience, wee may reape a more full and large harvest of glorie. Wherefore let us be carefull to accept everie proffer of the Spirit, as that wherein is an united gift of grace and glory. If the Spirit would exercise it selfe in the practice of some vertue, let our members, as readie servants, runne to the execution thereof. If the Spirit stirre us up to a strong resolution to make a streighter covenant with our God, & to draw neerer unto him by an increased service, let us make roome in our hearts

for the settlement of this pillar, and let us give way untill this nayle bee driven up to the head. If the Spirit lust for a vocation from the world, and complaine that it is oppressed with an heap of earthly imployments, let us ease it of weight, & take from it that which surchargeth, yea let us give it full and ready times of respiration, and breathing, that it may converse with his Fountayne, and sucke new streames of refreshing from that abundant, and ever flowing Spring. If the Spirit desire to warre with the flesh, and particularly with some especiall infirmitie, let us come willingly to the

fight,

fight, and helpe the Lord in his battailes; even this Spirit of God againſt the enemies of God and our felicitie; and if wee ſerve him in the fight, wee ſhall triumph with him for the victory. Finally, if the Spirit long to cheriſh it ſelfe with the food of the Word, or the precious and laſt Banquet of our dying Redeemer, let us bee carefull to feed the hunger thereof with the food of God in due ſeaſon. So ſhall wee increaſe the life of our life; and by the growth of the Spirit, wee ſhall grow more gracious heere in the ſight of our Creator, and wee ſhall grow more glorious heereafter by the increaſe

creased sight of the same Creator.

Chap. V.

Another furtherance of the Spirit, is watchfulnesse.

AS Obedience doth cheere, and as it were, make joyfull the Spirit within us, so Obedience it selfe is supported by Watchfulnes. Therfore (though in a second & removed degree) is Watchfulnesse a helpe to the spirit, and so an increaser of our felicitie. For a Christian consisting of a double nature, one spirituall, and another carnall, and two-fold motions

tions proceeding from this two-fold nature, and each adverſe, yea hurtfull to the other, herein muſt Watchfulneſſe helpe us, that the motions of the nature of corruption and miſerie, bee quickly apprehended and ſuppreſſed; and that the motions of the Nature of bleſſednesſe and grace bee ſoone eſpied and furthered. Elſe on the one ſide, the egge of Concupiſcence being grown to a Cockatrice, before it be ſeene, may kill; and on the other ſide, the excellent deſires and pregnancies of the Spirit, which would have brought forth the fruit of Glorie, may come to abortion by a barren,

ren, miserable, and inglorious neglect. Beyond these also hath Watchfulnesse a profitable imployment: for it ought to stand as upon the top of a Tower, to espie afarre off aswell as neere at hand; even to descrie the remote occasions of such motions, and to sound the Bell to the soule, that shee shut out the Messengers of the enemies of her Peace, and lovingly admit the friends of her happinesse. Wee are safest from evill, when evill is kept a good distance from us; and evill is kept at a good distance, when wee espie the occasions of evill afarre off and avoyd them. Many times the occasion is ad-

admitted with a hope of not admitting the evill; but commonly the evill throngs in close after the occasion, and approching neere unto us, it over-comes us at handie-blowes, when it could not at the Pikes point. It is farre easier to kill sinne in the occasion, than in it selfe; and to grant the occasion, and to denie the sinne, is almost as bad Logicke in practice, as to grant the former Propositions, and to denie the Conclusion, is in reasoning. Therefore let us keepe the eye of our soule broad-waking, that we lye not like waste ground, unhedged and unkept, and so become the prey and food of everie

wandring

wandring Beast, even of every beastly affection. Let us also stand watching in the doore of our Tent, with the Father of the faithfull, that when Angels descend unto us, even the graces of God through Iesus Christ our Mediator, wee may bee readie to entertayne them; feeding them with the slain concupiscences of our brutish flesh, and the kisses of our hearts, which are more comfortable than wine.

To adde intension and earnestnesse to our watchfulnesse against sinne, three things must be considered: First, the presentnesse of the evill; for our flesh is like Gun-powder, it presently takes

takes fire, it breakes out ſuddenly upon us, and there is no way to bee before it, but by watchfulneſſe. For when a man meetes an occaſion of Anger, of Luſt, or of ſome other paſſion, if hee be out of his watching, his houſe is by temptation ſet on fire about his eares, before hee ſees that he was tempted. But the watchfull Man is ſtill in his ſpirit, and ſo is ſtill before the temptation; yea the temptation comes ſtill before him, and not behinde him, even in his ſight, and vnder his view. Therefore he forewarnes his owne Soule, and ſo forewarns her to prevent the harme which approcheth

eth towards her. Watchfulneſſe tells the Soule, here comes a temptation of Wrath: there a temptation of Covetouſneſſe, and another way a temptation of Luſt: and then the Soule knowes her buſines, which is, to walke in the Spirit, & not to fulfill the luſts of the fleſh: but the heedleſſe man, he hath raged, he hath luſted, he hath covered, before hee thought he did ſo; and as a bird onely by being taken, takes too late a knowledge of the ſnare; ſo the unwatchfull man doth firſt fall into ſome odious extremitie, and then by the feeling of his fall, knows to no purpoſe that he is falne, and

that

that ſuch a temptation was the cauſe of his fall; whereas watchfulnes by fore-ſeeing the temptation, would have kept him from falling. And when a Man is falne into ſinne, then as much goodneſſe as there is in ſuch an one, ſo much ſorrow there is in him alſo; whereas a little care before would have ſaved both the ſin and the ſorrow. The ſoule may bee kept cleane with leſſe paine, than ſhe may be clenſed being defiled; for now ſhee muſt bee waſhed with teares, and hardly rubbed with the rough hand of ſorrow, before our Saviour will come neere to waſh away the guilt by his paſſion.

Now

Now that thy Watching may bee sure to prevent temptation, as soon as thou watchest bodily, watch also spiritually, and let thy watching bee more earely than Temptation. Know that thou awakest among *Philistimes*, therefore shake thy selfe up, and stirre up the gift of God which is in thee, and so put on the Armour of God, that thou mayst stand in the evil day. Put thy very first thought in order, for the further our thoughts runne astray with DINAH, the more danger of ravishment, & the harder is their recoverie. But the heart being set in tune like a Clocke in the morning,

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it will goe the truer all the day after. Wherfore ſet thy heart betimes in the way of Gods Commandements, commit it to the Spirit to be guided in this way; for the Spirit is the firie Chariot, that carrieth our ſoules through the way of Pietie, to the Country of Felicitie. But having thus ſet forth in thy way, ſtill keepe cloſe to thy Guide, that thou continue in thy way: for, *hee that keepeth his way, keepeth his life*, and hee that keepeth his Guide, keepeth his way; but hee that forſaketh his Guide, hazzardeth the loſſe both of way and life. Surely, if the heart running aſtray from the Spirit,

Spirit, be suffered to take a full taste of naturall things, it will hardly in a long time relish spirituall things, and therefore it is best both to season the heart, first with spirituall things, and after to watch that it doe not carnally (that is over-greedily) devoure carnal things.

Yea beyond this, thou must even watch thy watching, that it bee not stolne from thee; for the craftie Serpent will often cast before thee some pleasant or cumbersome temptation, to rob thee of thy watching, if it bee not watched. For security which is so easie to Man, is also a chiefe ease to Sathan; For by it the gates

of

of the Soule ſtand alwayes open to him, and hee may goe and come whenſoever hee liſteth. On the other-ſide, watching is ſomthing painfull to a man, and contrary to Sathan, and therefore man will the ſooner be perſwaded to forgoe it, and Sathan will be ready ſtill to perſwade him. But let ſuch know, who complaine of the hardneſſe of this, and other divine exerciſes, that cuſtome makes hard things eaſie, & aſſured happineſſe makes hard things pleaſant. Let them beleeve that the wages ſhall infinitely overmatch the worke, and it is enough. If they beleev this, they will throng violently into

into heaven, and no paines ſhall ſtop them; if they beleeve not this, they are no Schollers for the Schoole of happineſſe; for, beleefe is the ground of this learning; their portion muſt be a ſenſuall, brutiſh, vaniſhing, and dying life.

A ſecond reaſon of watchfulneſſe is, the affinitie and kindred betweene our fleſh and the world. There was an old contract made betweene them in Mans fall, and the World ſtill continues the ſute, though we be now married to the Spirit: there are certain cart-ropes of ſinne, which were once faſt tyed betweene the fleſh and the world, which as the good

good Spirit hath cut off by the knife of Circumciſion, ſo the wicked Spirit ſeekes to knit againe by converſation; for well knowes Sathan, that if the fleſh draw the World into the heart, himſelfe alſo rides in upon the World. For this is one of PHARAOHS Chariots, which ſtill purſueth the *Iſraelites*; the fleſh is in ſtead of the luſtie and proud horſes, the World is the Chariot, and the Devill is the Rider; and this *Triplicitie* fighteth againſt the *Trinity* in us. Let us therefore bee ever wary, leſt ſome trickes of the old love paſſe uneſpied: let us be carefull that the corrupt fleſh nibble not

too long, yea, not at all on the world; for it will grow hungrie by eating; and the taste will bee so pleasant, that it will not bee contented untill it eate with greedinesse, and then woe be unto us, for wee have received deepely the love of the world, which as much as it is, so much it excludeth the love of God, and so much it bittereth the sweetnesse of the Spirit: yea, even in the lawfull love of lawfull things, let our watchfulnes continue, for such have betrayed many Soules; And while that which is lawfull, hath beene too carelessely admitted, or too carefully sought; a thing lawfull in mat-

matter, hath beene uſed in a fleſhly manner, & ſo things lawfull have beene carnally and un-lawfully enjoyed. The fleſh hangeth ſo faſt on us, that it will hang faſt on our actions, if we ſhake it not ſpeedily from our hands as PAVL did the Viper. To doe this, let us ſtill miſtruſt the old alliance, and let this miſtruſt breede watchfulneſſe, and let our watchfulneſſe ſtill keepe us in a right faſhion and ſtanding toward the things of the world. Let the ſoule behold the world, as a thing from which ſhe is divorced, as a thing made to bee her ſervant and ſlave, Finally, as a thing folded up in the

ſtate of periſhing and vanitie. Accordingly, let her looke ſoberly, chaſtly, and coldly upon it: let her uſe it as a ſervant, not as a Companion, much leſſe as a Maſter; yea let her uſe it, as if ſhe uſed it not; even as one readie not to uſe it, when happines ſhall call her from the world, or when vanitie, loſſe, and decay ſhall call for the world from her.

A third reaſon of watchfulneſſe is, the watchfulnes of our Adverſarie; even that crooked Serpent, who is the Prince of darkeneſſe, and the enemie of MANS happineſſe. This is the roaring Lion, who ſtill ſeeketh whom hee may devoure;

and

and of this kind are ſpecially, careleſſe and ſecure men, for ſuch he is ſure may moſt eaſily be devoured. This is the envious man, that ſoweth tares among the wheat, while the good man ſleepeth; even in the ſleeping time of our ſecuritie, hee watcheth moſt for a miſchievous & malicious ſeed-time. Neyther let any man marvell, that this keeper of the dungeon of infelicitie, is ſo vigilant and careſull to fill his priſon: For Envie as a mayne diſeaſe having throughly ſeized him, this gnawing malady gives him no eaſe but in the ruine and deſtruction of others; and the onely comfort of his

wretchednesse is: to get good store of company to be wretched with him. Neither needs wee to goe farre for an example & patterne of the same thing; for verie violent is the same sicknesse among men, and in them is also a communication of the same serpentine nature: for they can excellently repine at superioritie, and there is no greater quarrell among many than this, that one doth excell and goe before another. And if it be so powerfull in men, wee may allow it to be more powerfull in meere Spirits, for the greater is the eminence of their nature, the greater is the eminence of the corruption

tion of that nature; according to the rule, the corruption of the beſt is worſt. But let us make a medicine of this Scorpion; and this we ſhall doe, if the ſame envie, which keepes him waking, to devoure, bee a remembrance to us to keepe our ſelves waking, that wee be not devoured. Is not our owne preſervation as ſweet tous, as our deſtruction is to him? If our envious neighbor promiſe to watch us a good turne, wee will watch our ſelves that wee may have no neede of his good turne; but this ſpiteſull Serpent from the beginning is ſealed under a covenant of continuall en-

mitie; and ſhall not his malice be a ſpurre in our ſides, and a thorne in our breaſts to keepe us waking? Therefore give no ſleepe to thine eyes, nor ſlumber to thine eye-lids, while thou art in a life of combate; but ſtill beleeve (for it is plaine enough to be beleeved) that a Watching Angell is too hard for a ſecure and ſleeping man. Indeed it is true, he is too hard for us in our beſt Watching, did not a higher Watch-man keepe us, who neyther ſlumbers nor ſleepes. The watchfull eye of that greateſt Spirit, is our Preſerver againſt the watchfull, curſed, inferiour ſpirit; but this withall wee

must

muſt know, that God loves to watch over them, that watch over themſelves, his watching is an example to us, not a diſcouragement; he will have us to doe what we can for our ſelves, and then what we endevour to doe and cannot, he will doe for us: the Mariners muſt ſtay in PAVLS Ship to doe their endevours, elſe thoſe could not bee ſafe, whom God did meane to ſave. He hath given us Soules, and theſe ſoules he hath inlightned and ſanctified, that we might diſcerne and foreſee Sathans policies; this gift of his he will have us to make uſe of, and not to looke to have that done by him

which hee hath given us power to doe our ſelves. But if wee take away our owne watching, wee provoke GOD alſo to take away his; for if wee bee not worth our owne watchfulneſſe, much leſſe are wee worth his. And then if wee be wholly forſaken both of God and our ſelves, woe to him that is thus alone, he is one of thoſe that are fitteſt to be devoured. Evill and mortall concupiſcences enter in by ſwarmes into ſuch a ſoule, & al good thoughts are preſently carried away, as ſeed by the fowles of the ayre. The Vine of our ſoule dreſſed with the bloud of CHRIST, and watered with the

the Spirit, is abandoned to the wildeſt Bore of this worlds wide Forreſt. But on the other ſide, you cannot anger this Deſtroyer worſe, than to ſpie his nets and his traps; and if hee ſee you make a cuſtome of marking and ſhunning them, it is great ods, but he will remove his engines. His firſt plot was, to caſt us into a drunken darkneſſe, that hee might handle us, being blinde, at his will and pleaſure. And this darkneſſe is the Devils pale at this day, by which hee incloſeth the ſonnes of darkeneſſe, even naturall men, that they are taken at his pleaſure. Yea ſuch men wonder, when they

they see the sonnes of light, watchfull in their wayes, & they hold them to bee but scrupulous fellowes, to watch against one whom they neyther see nor feare. But indeede, the lesse hee is seene, the more hee is feared; for hee doth farre more hurt to them that see him not, than he can doe to them that see him. Therefore the Children of wisedome lighten their eyes with the Spirit and Word of God, & by these Lamps, through the night of their owne nature, they espie the snares of Sathan and avoyd them. For this double-united Light, is the thred that must leade us through this

Maze

Maze of temptations, unto the glorious libertie of the ſonnes of God. If we abide in this Light, wee are out of the juriſdiction of the kingdome of darkeneſſe, we are eſcaped into the protection of the Father of Light, and in this light of his we walke into his owne primitive Light. But being tranſlated into this Kingdome of Light, let us not then make our ſelves ſecure, but ſtill ſtand upon our watch: for ſleeping becomes the night and not the light. And as wee have before received ſome incitements to watch our Enemies, ſo now let us conſider ſome motives which may incourage us to watch

watch and welcome our friends, even the Messengers of Grace, which are sent to leade us into the Eternall habitations. To this end, let us first weigh who it is, even how great is that Prince which visiteth us by such messages of grace; it is even the King of glory that knocks at our Soules gates, by the fresh supplyes of his spirit; Majestie vouchsafeth to visite Miserie, and Omnipotence sendeth strength to Infirmitie; what remains then, but that the everlasting Doores of our Soules presently open themselves wide, that the King of glory may readily enter in? We must open large windowes

in

in our hearts, that the Sun of righteouſnes may powre in a large light and heate, when hee viſiteth us in the mornings of grace. But far be it from us, to be far from home, when God commeth to ſee us. Far bee it from us, to let him paſſe as a ſtranger that lodgeth not for a night. And ſurely, if hee be unregarded, & unwelcommed, how can hee chooſe but ſcorne us being negle-cted, whom he might juſtly have deſpiſed being ſought? we are ſinfull and miſerable creatures: and God might well have loathed us, & left us in our bloud; but now he that might have loathed, loveth and viſiteth; and

ſhall we dare to neglect the moſt great and holy One, that commeth to us, moſt wretched and impure, for our owne felicitie? Let us rather with watchful ſoules eſpie, and with humble and devout affections entertain theſe heavenly Gueſts, the iſſues and ſparkes of the Deitie: Let us wonder at our owne happineſſe, that our lowlineſſe ſhould bee regarded by the Almightie: Finally, let us yeeld up to him the whole roome of this tabernacle of ours, that he may fully rule and raigne in us; for in his raigning in us, is included our raigning with him.

For a ſecond motive let

us

us conſider, what it is that this great GOD ſendeth to us. Surely, it is the ſap of the Tree of Life, a juyce of Eternitie, a food of Life everlaſting. When his Spirit commeth into us, it is a Light to our darkeneſſe, a Purifier of our pollution, a conveyance of our Redemption, a celeſtiall Fire to warme he benummed coldnes of our ſpirituall bloud, a ſeede of living and perpetuall Felicitie. It offers to guide us, it offers to ſanctifie us, it offers us juſtification, it offers us zeale, it offers us eternall Glorie. Theſe are preſents well becomming ſuch a Giver; of infinite worth, as hee is infinite;

finite; and the leaſt is of more worth than hee is that ſhall receive them. So the greateſt giveth us gifts greater than our ſelves; and what remaines but that we be inlarged in our affection, thereby to inlarge our capacity of them, & if it were poſſible to equall thoſe gifts with love, and welcome, which our owne perſons doe not? Let us with a watchfull care, with a fervent love!, with hungrie and thirſtie Soules; receive the bountie of heaven; ſtill remembring, that free mercie is the Ladder, by which theſe bleſſings deſcend upon us; by which mercie alone, God becomes ſo familiar

miliar with Man, as to viſite him. And as God is free to be mercifull, ſo he is free to bee angry, if his mercie be contemned. And if once the Ladder of mercie be taken up into Heaven, then ſhall wee ſee a great Gulfe of diſtance and ſeparation betweene GOD and MAN. Man is farre unable and unfit to approach to the ſame God being angrie, whom with a confident boldneſſe he might intreat & behold being mercifull. The way is cut off betweene God & Man, by changing mercie into furie, and he is become admirable in ſeveritie, who before was wonderfull in familiaritie. Therefore to day

day let us heare his voyce; the preſent time, without delay, without ſtay, or let. Let us not put him off unto to morrow, leſt wee be a generation that grieves him, and ſo may not enter into his reſt. But if our welbeloved put in his hand by the doore, let us bee affectioned to him, yea, let us riſe and open to our welbeloved and that wee may bee readie to performe this, though wee ſleepe, yet let our hearts wake. Amidſt the dreames of worldly pleaſure, & profit, which are all but vanitie, let our hearts watch for the graces of Eternitie. Let us give heede to that One kind of things which is only

ly neceſſary, & let our hearts bee onely in earneſt, when they regard the things of ſoliditie, permanence, and perpetnitie. Doth the Spirit caſt foorth his beames to inlighten the Temple of the Spirit? Let Watchfulneſſe bee readie to ſee this Light; and by this Light things otherwiſe inviſible and inutterable: for ſurely, a Soule thus inlightned, will ſee more than ſeven Men on a Watch-towre. Doth the Spirit ſtirre up in thee a deſire of Meditation, and a motion to goe aſide into heaven, by the raptures of Contemplation? Watch, apprehend, and follow; and let Watchfulneſſe deliver thee

thee over to obedience. Hast thou motions unto Prayer? unto spirituall Joy? unto feeding on the Word, or the Seales of the Word? attend and obey, and let him that hath an eare, hearken what the Spirit saith unto the Church. For thus shall watchfulnesse become a true factor and servant of obedience. The Spirit speaketh, Watchfulnesse heareth, Obedience performeth, and the Spirit prospereth.

CHAP.

Chap. VI.
Of Prayer.

AN inſeparable companion of Watchfulneſſe, and an eſpeciall advancement of ſpirituall proſperitie, is Prayer: for among all the furtherances of the Spirit, Prayer goes directly to the Fountaine of the Spirit, & ſeeks the gift of the Giver himſelfe. And indeede, whither ſhould our endevours moſt addreſſe themſelves, but where is moſt of that which wee ſeeke? And who ſhould exceed him in bountie, who exceedes all in that which may bee given, yea, in that goodneſſe which is the

the cauſe of giving? Wherfore ſince God alone hath the true abundance of Spirit, yea ſince hee hath promiſed by his Sonne *to give the holy Ghoſt* (Luk. 11.13.) *to them that aske*, why doe we not haſte to this eternall and bottomeleſſe Spring of the Waters of Life, where wee may fill our ſelves freely by asking? Grace is a chiefe gift of the chiefeſt giver: To bee admitted into the preſence of the chiefeſt giver, is a great priviledge; but being admitted, to obtayne alſo a chiefe gift, is a high prerogative: why doſt thou not then make great uſe of this thy great priviledge? Yea, why doſt thou not

not at once purchaſe to thy ſelfe ſpirituall honour, and ſpirituall profit, which both in prayer are together beſtowed? For if thou art one of thoſe, whom GOD graceth by hearing, thou art alſo one of thoſe to whom God will give the grace of his Spirit for thy ſpeaking. And ſurely, as Prayer is honourable and profitable, ſo it is pleaſant and comfortable; for we may tearme it a little ſalvation, ſince the ſoule in Prayer, clearing her ſelfe by Faith from fleſhly darkneſſe, looketh directly to the face of God, the viſion of whom is our perfect beatitude: if light bee pleaſant, it is farre more pleaſant

to behold the Father of light: which, though it bee but by the glimpses of Faith, yet so much as it is, so much happinesse it is. The Soule, for the time, is in heaven; & beholdeth God; yea beholdeth God, beholding her with a gracious countenance, through our elder Brother Christ Iesus. Wee see in naturall things, how joyfully the young ones run to their Dammes, yea, Children with earnestnesse apply themselves to the brests of their Mothers. Surely, Man hath but one true and verie Father, but one true Cause and Creator; & how joyfully should Man run to this his Origi-

nall,

nall, how earneſtly ſhould he ſuck from God by praier, the nouriſhment and increaſe of that ſpirituall life, which himſelfe hath begotten in us? Therefore draw neere unto God by Prayer, and that continually and earneſtly. Let thy prayer be continuall, becauſe there is in God a continuall abundance to be prayed for: yea, becauſe God knowes the excellencie of his gift, and that it is worth long ſeeking, and therefore if he uſe long delay in the grant of thy Petition, thereby hee teacheth thee the worth of his gift, and demands of thee a large price of earneſt and continuall prayer. Sure-

ly, we make no ill bargaine, if with the Prayers of a whole temporall life, wee obtayne that which is to bee enjoyed by a life Eternall. Therefore bee not wearie of continuance in seeking, for whiles thereby thou acknowledgest the great worth of that which thou seekest, and thine owne great neede of the bountie and supply of thy Creator, God that takes pleasure in this acknowledgement of thy prayers, will grant what pleasing & acceptable prayers doe request of him. And indeede, where canst thou in thy wants better bestow thy thoughts, and whither wouldest thou turne them

from

from God; ſince our helpe ſtandeth onely in the Name of the Lord, and there is none but God that heareth and granteth Prayers? In GOD alone is the Sabbath and reſt of our Soules, battered with neceſſities, cares, and temptations. And therfore God invited us by his *Apoſtle* to take cares and ſorrowes out of our owne hearts, and to lay them in his hands; for hee careth for us himſelfe. Surely, if with the *King* of *Iudah*, before the Arke of Gods preſence we unfold the letters of defiance, which the infernall enemie ſends us in his fiarie temptations; if with the ſame King being neere un-

to death, especialy the death spirituall, we mourne before God as Doves, and lift up our eyes to him on high, no doubt but he that dwelleth on high will send downe his Angels of deliverance, to rebuke Sathan, & to chase him away into the deepe, and will also send the Spirit of life, to adde life unto our decaying life. And though prayers of length and continuance, doe not not worke meerely by their length, yet are they powerfull by another meanes. For God being a Spirit, hath professed himselfe to bee pleased by the service of the Spirit, and the more service of the Spirit, the more GOD is pleased.

ſed. So while in the length and continuance of Prayer, much of the Spirit is powred out, there is much acceptation of the ſame with God, who is greatly delighted with ſpirituall ſacrifices. And as much Spirit in continued prayer is powerfull with GOD, ſo much Spirit vented and darted forth, even in one petition, is forcible with the ſame God. God ſuffers himſelfe to bee overcome by the fervencie of the Spirit, whether by degrees uttering it ſelfe, or all at once. SALOMON in a long Prayer, and the *Publican* in a ſhort, were both heard; the *Publican* ſhooting forth the whole

ſtrength of his Soule in one Petition, which SALOMON diſperſed into many. But in the length of our Prayers, let us remember this, that the Spirit is the wingednes of Prayer, by which it pierceth the heavens; and it is no longer Prayer but babbling, when ſome meaſure of the Spirit doth not expreſſe it ſelfe therein. Now wee know that wee pray in the Spirit, ſo long as by the light thereof wee behold God in Chriſt to whom we pray; and the fitneſſe and neceſſitie of the things for which we pray, and by the fervencie thereof wee earneſtly deſire and thirſt after the things wee pray for. I

must needes confesse, that sometimes the spirit of praier and supplication doth hide and withdraw it selfe, so that we cannot perfectly fulfill all these parts, but then let us lament our owne dulnesse, and pray, or at least groane some groane of the Spirit, for the Spirit of prayer; let us bee earnest with God that he will open our lips, that our mouth may speake to his praise, & wee shall seldome depart without a blessing. And if God yet delayes us (for hee seldome finally denies us) let us cast up short ejaculations, desiring GOD to accept our desires to pray, and to give us those things

which hee knowes to bee beſt; (which our hearts doe implicitly pray for, though not openly and finally, to forgive us our dulneſſe, and to heare Chriſt Ieſus praying for us. But in the ſhortneſſe of prayer, let us take heed that we doe it not out of idleneſſe, or neglect of God, as if God were not worthy of more labour, or prayer were a thing of little profit or value; but let ſuch ſhort Petitions bee vented forth, eyther by reaſon of impotencie in prayer, or upon a fulneſſe of the heart, by reaſon of ſome incident meditation, or becauſe of our ſhame and confuſion of face, for ſome loathſome

ſinne;

ſinne; when with the *Publican* wee bee aſhamed to lift up our eyes to heaven, and to enter into a ſudden familiarity with God, being ſo newly polluted, and having ſo lately offended him; and then it may bee in ſtead of prayer with PETER, to weepe bitterly (for GOD heareth the voyce of PETERS teares aſwell as of *Abels* bloud) and anon to caſt forth, *Lord, be mercifull to mee a ſinner.* I know God forgiveth at once, yet the comfort of that which hee doth at once, muſt wee receive by degrees, and wee muſt not too ſuddenly leape out from the ſorrow for ſin, into the comfort of Gods pro-

promiſes; but with MIRIAM wee muſt for a certayne time (and that proportionably greater or leſſe, according to the meaſure of the ſinne) I ſay, wee muſt beare the ſhame of offending ſo high a Majeſtie, and by undergoing ſome burthen and puniſhment of ſorrow, acknowledge the weight of ſinne, make ſinne loathſome to us, and feele it burthenſome and intolerable; and being armed to this point, that voyce of Chriſt is then both ſweeteſt and fitteſt to be heard; *Come unto me, yee heavy laden, and I will refreſh you.* DAVID having his pardon pronounced by the *Prophet*, yet after he ceaſeth

not

not to feele the loathſome-neſſe of his ſinne, and in the 51. *Pſalme* prayeth, that his ſin may be pardoned, & his iniquity purged, that which was at once done in Heaven, he deſires with time to feele more ſealed & imparted to him on earth. Laſtly, ſuch may uſe ſhort Prayer, to whom bodily infirmitie alloweth not the bent of long meditation; of ſuch, GOD requites according to that they have, and not according to that they have not, and to them a ſhort petition may bee accepted for a long Prayer, yea a ſigh of the Spirit, may bee like a Diamond of great value, though it lye in a little roome.

roome. But ordinarily let us thinke it best to imitate the ancient Saints, who have worshipped God in a continuing and combined forme of prayer; the patternes whereof are often to bee found in the Word of life. And as our prayers must be continuall, so still let us strive to make them earnest, fervent, and vehement; that it may still appeare unto God, that wee have an earnest desire to bee heard. Otherwise, coldnesse in asking, may wel deserve coldnesse in granting, and since giving is more than asking, that which doth not merit the lesser, how may wee thinke it should procure the greater?

greater? Againe, God himſelfe by the Parable of the unjuſt Iudge, like *Sampſon* hath ſhewed us how hee may be bound, for hee hath taught us, that importunitie is a way to overcome him. Earneſt prayer uſeth violence toward him, and thereby, we that are weakneſſe, are too hard for him who is infinite power. But how commeth this to paſſe, that wee who have no ſtrength but from GOD, ſhould overcome him, from whom wee have our ſtrength? Surely, if we looke neerely unto it, we ſhall find that prayer perſwades God to overcome himſelfe. It moves his owne goodneſſe to

to over-come his owne power, so that wee feele onely the effects of power mastered and conquered with goodnesse. Therfore is God by prayer, as it were, troubled and stopped in some actions, outwardly proposed to have beene effected. So LOT holdeth the *Angels* hand from destroying of *Zoar*, a Towne of the sinfull Plaine, and to her growth equally lyable for wickednesse to fire and brimstone. And MOSES hindreth and doth not let GOD alone, when in his furie he would destroy *Israel*, but diverteth the plague denounced against them. Goodnesse cannot denie the importunitie of

of beloved-ones. The bad whereof is in an earthly Father, whoſe bowels are turned within him, if hee cannot give what his hungrie Childe doth crave of him. But the roote hereof is God, who is goodneſſe it ſelfe, in whom is the Fountayne of that drop which wee call good Nature in Men. The ſame God who is goodneſſe, is alſo love, and loveth his Children farre more tenderly than earthly Fathers; and Love workes upon the Will to make it willing, to communicate to the beloved the fruits and effects of goodneſſe. The ſame GOD is alſo Almightie, ſo that whatſoever ſtreames

ſtreames of goodneſſe, the will moved by love would particularly diſtribute, the Almightineſſe of GOD is able to fulfill & accompliſh. Wherefore in confidence of the great goodneſſe, the love and the power of God, let us boldly, hopefully, yet humbly repayre unto him, beleeving that a power ſo maſtered with goodneſſe & love cannot denie a vehement and importunate praier. But if we fayle of obtayning, it is certainely ſome impediment on our owne ſide; ſo that eyther we have asked in an ill manner, or for an ill matter, or to an ill end, or elſe we have limited the moſt High, telling him how

how and when we will have our requeſt. But if wee aske for good things in a good manner, to a good end, ſubmitting the conditions and ſeaſons to that infinite wiſdome, to whom to ſubmit is mans chiefeſt wiſedome, then let us bee aſſured that wee are in the way of hearing, let us faſten our foote in that way, and reſolve never to turne from it, though checked with the woman of *Canaan*, and deferred with *Iob*. This way ends aſſuredly in granting, and thou ſhalt eyther have the ſame thing thou craveſt, or a better. For as all Gods actions to his Children are for their good and advantage,

tage, so are also his deferrings and denials. And this the daily experience of the Saints can testifie, who have found that they were then heard when they thought themselves most neglected. The vision and message of the most High (as that of DANIEL) was betimes sent forth, though the time of accomplishment was appointed to bee later. GOD will not breake the Covenant of Prayer; but would rayse thy Faith to that high pitch; even to beleeve that GOD is good to *Israel*, even when thou feelest the smart of thine owne miserie, and seest the prosperitie of the wicked;

or

or hee would rayſe thy patience to ſuch a degree, that though GOD ſhould kill thee, yet thou wouldeſt ſubmit thy ſelfe to his mightie hand; or hee would humble, chaſtize, and nurture thee, that he might doe thee good in thy latter end. Therefore ſtand thou ſtrong in the path of Prayer, and therein eſpecially hunger & thirſt after Righteouſneſſe, even ſpirituall graces, for therewith thou ſhalt ſurely bee filled. But if with the ſtubborne *King* of *Iſrael*, being grieved, thou ſay, *It is the Lord, why ſhould I ſeeke him any more?* thou turneſt thy ſelfe out of the way of obtayning, thou forſakeſt him

him who is the onely giver of everie good and perfect gift, thou changeſt him who onely heareth and granteth prayers, for miſerable helpers, who without him (like *Ieroboams* politicke Calves) through a wiſe fooliſhneſſe, ſhall become their Maſters deſtruction.

Now that our prayer may yet have a farther increaſe of force, and ſo a fuller prevayling, let our Prayers partly conſiſt of prayſe. Let the remembrance of benefits paſt, accompanie the Petition of benefits to come, let us pray that Gods Name may bee hallowed, when wee pray that his Kingdome may come more into

into us. In the Law of Nature, thankefulneſſe for one benefit, inviteth another, and much more with the Father of Grace and Nature, doe thankes for a leſſe degree of Grace perſwade for a greater prayſe and glorie to God, is the end and fruit of GODS gifts, and where GOD reapeth this fruit abundantly, there will he abundantly ſow the ſeed of this fruit. For if Chriſt called his Father an Husbandman, wee may boldly ſay hee is a good Husbandman; and therefore hee will not commit that ill husbandrie, to ſow little that hee may reape little, when hee ſees that by much ſowing he

he may reape much. GOD will not bee wanting to his owne glory, by ſowing ſmall grace, whereby much grace hee might reape much glorie. That this was agreeable to the heart of GOD, well knew that holy Man, who was according to GODS heart, and therefore continually hee mixed his prayers with prayſes; yea ſometime he plainly diſcovereth the ſecrets of this skill; as when hee ſaith: *Let the people prayſe thee, O God, let all the people prayſe thee, then ſhall the earth bring forth her increaſe, and God, even our God, ſhall give us his bleſſing.* Examples confirme this inſtruction. NOAH gave a ſacrifice

crifice of prayſe for his deli-
verie from the floud, and
God being prayſed for that
one deliverance, perpetua-
teth his benefit, and pro-
miſeth an everlaſting deli-
verance to the Earth from
any more flouds. When
SALOMONS *Levites*, *Sin-
gers*, and *Prieſts*, made one
ſound in prayſing the Lord,
the glorie of the Lord filled
the houſe of God. When
the *Singers* of IEHOSA-
PHAT prayſed the Lord,
becauſe his mercie indureth
for ever; God layd ambuſh-
ments againſt the Children
of *Ammon*, *Moab*, and
Mount Seir, and they ſlue
one another. What doe
theſe things ſhew, but that

prayer is sharpned with prayse, and it enters more powerfully into the acceptation of the Highest? They teach us plainely, that God willingly opens his eare to receive his due prayses, and into his eares so opened, the adjoyned Petitions have more speedie admittance. Surely, God well accepts his owne glorie; he accepts his glorifier; and with his person, his Prayers. But as farre on the other side, doth unthankfulnesse shut up the bountie of God, and make it fast against our selves; God will not long give benefits, whereof himselfe may have no benefit; but if there bee gifts like benefits,

fits, beſtowed on the unthankefull; let it be thought that theſe ſeeming benefits are verie curſes; even gifts given in wrath, as Quailes, and a King unto *Iſrael*. For how can a Creator continue his bountie, when hee ſees his Creature doth onely make uſe of him, that hee ſerves his owne turne upon him, & makes himſelfe the end of God, and not God the end of himſelfe? Therefore even holy HEZEKIAH, while he is more carefull to ſhew the glorie of his Treaſures to the Heathen Ambaſſadors, than to give glorie to God for his health, by which he enjoyed them, the treaſures muſt bee car-

ried away to the ſame *Babylon*, whoſe Ambaſſadors hee had entertayned with the ſight of them. The heart of man being filled with bleſſings, muſt not bee lifted up within it ſelfe, but it muſt bee lifted up with prayſe and thankfulneſſe to the Authour of thoſe bleſſings. Therefore having received ſome Talents of grace, let us returne unto God ſome other Talents of glorie; and then to us by whom hee receives advantage, ſhall more bee given: but if otherwiſe, that which wee have, ſhall be taken away. God hath put all things in order to himſelfe, and upon this order the God of order

der raineth his bleſſings. If then wee will bee under his bleſſings, we muſt be under this order; wee muſt looke towards him, glorifying and prayſing, if wee will have him looke towards us, bleſſing and ſanctifying. Therefore in ſumme, *Let us pray continually, and fervently, and in al things give thanks, which is the will of God in Chriſt Ieſus towards us.* If wee conclude our *Pſalme* 33. with Prayer, *Let thy mercie and grace bee multiplied upon us, as wee truſt in thee*, let us begin it with thankefulneſſe; *Rejoyce in the Lord, O ye righteous: for it becommeth upright men to bee thankefull.* For, *if thus*, Pſal. 66. *wee call*

to him with our mouth, and alſo exalt him with our tongue, God will heare us, and will conſider our prayer, wee ſhall againe prayſe God, who doth not put backe our prayer, nor his mercie from us.

Chap. VII.

Of Meditation.

ANother ſpeciall preſervative and reſtorative of the Spirit, is Meditation. Hereby the beames of the heavenly Spirit are contracted into a point upon the ſoule, as the beames of the Sunne by a Chryſtall, wherby the light and heate of grace are increaſed

creaſed and multiplied into a ſpirituall Fire. The Soule goeth in from the fleſh into the Spirit, and bathing and anoynting her ſelfe in that Oyle of gladnes, ſhee ſharpneth her ſight, and quickeneth her might, & becomes much abler to ſee into Heaven, to ſee into her ſelfe, and to ſee and judge the things on Earth. Hereby ſhe groweth in the knowledge & acquaintance of her ſoveraign good; hereby ſhee takes our Leſſons of a comfortable departing out of this world of vanitie, unto her Citie of bleſſednes; and hereby ſhee judgeth beſt of her owne fitneſſe, for that happie voyage. And having judged her

ſelfe in Meditation, by the ſame, the ſtudies to increaſe that which is right in her, through the remembrance of profitable motives and documents, heard, read, or conceived, and ſhee endeavoureth to caſt away all that preſſeth downe, and whatſoever ſinne hinders by cleaving on too faſt. If we would ſpeake of the ſubject of Meditation, wee might name all that is: for al things have in them ſome profitable doctrine, and are Teachers of the glorie of their Creator. But if we aske for the chiefeſt matter, and that which is moſt advantageable to the Citizens of the *New Ieruſalem*, which is our

our preſent buſineſſe: Then let the Soule flye up from this place of miſerie, and take up her reſt in her onely Reſt. Let her thoughts be on her happineſſe, and the way unto it, and let that bee her chiefe meditation, which is her chiefe concernment. And that ſhee may draw neerer unto happineſſe, by the wings of an inflamed affection, let her conſider the beautie of the higheſt Eſſence; let her thinke upon a glorie, creating and uncreated: let her thinke on the Light of that Light, which darkneth and ſhaddoweth the Sunne, & when ſhee hath thus thought, let her know, the glory & hap-

pineſſe which ſhee ſhall enjoy, is more beyond her higheſt imagination, then imagination can be beyond any thing which is ſeene. Let us alſo conſider what God hath beene, and is to us, aſwell as what hee is in himſelfe: and to this end, let us caſt our inward eye on the great love of him, who is both our Fountayne and Felicitie, our beginning and end. Let us conſider how great things this infinite love hath done for us, from how great a miſerie hee hath tranſlated us, to make us partakers and enjoyers of himſelfe, and by the greatneſſe of the effects, let us gheſſe at the infiniteneſſe

neſſe of the Cauſe. There is nothing greater than Himſelfe, and this greateſt Himſelfe hath he given to Man, by a wonderfull and myſterious Incarnation. Hee hath alſo given the Bloud and Life of this incarnate Deitie, to ranſome us the ſlaves and bondmen of guilt and punishment, from eternall death. He hath given us alſo his moſt pure & ſacred Spirit, to purge the moſt loathſome corruption of our luſtfull generation. He hath given us infinite bleſſings of this life; and all theſe, that we might ſerve him in holineſſe without the feare of our enemies, and hereafter may enjoy him in that King-

Kingdome, wherein we shal triumph over these enemies. But having weighed (though the weake ballances of our understandings bee farre unable to beare and contayne the exceeding weight of) this infinite love of God, then let us consider, how wee ought to answer this love with love, and his mercies by thankefulnes and obedience. And when wee have found out our dutie, then let us examine our performance, even whether the goodnesse of God hath had a perfect working upon us, and hath brought forth fruits answerable to it, and whether we have sufficiently yeelded up our selves un

to God, in his bleſſed worke of making us bleſſed. And herein let us rippe up our Soules, even the verie bowels of our conſciences, and let us tent the bottome of our hearts, to feele what is ſound and what unſound in them, that the ſound parts may be cheriſhed, and the unſound healed. If wee ſee any ſparke of the Spirit, let us kindle it into a fire, & let the infiniteneſſe of that love which is our patterne, draw us on by imitation, to a continuall inlargement of our love, and of the fruit of love, obedience. If by Meditation we taſte the ſweetneſſe of God in the Spirit dwelling in us, let us thirſt afreſh

afresh for the living GOD: who the more he is thirsted after, the more hee gives of the waters of Life. So shall thirst increase that which satisfies thirst, and the satisfying of the thirst shall increase our thirst, that so the satisfaction may still increase. The River of Regeneration, points us to the Ocean of Regeneration, even the Spirit within us, unto the great Spirit above us. From him it confesseth that it commeth, to him it desires to returne, that so it may come larger from him, than it returned to him. But if by the inquest of our meditation wee finde, that some rebellious & aspiring

sinne

ſinne hath aſſayed and undertaken the conqueſt and death of the Spirit: And on the other ſide, we finde the Spirit grieved, yea fainting and gaſping for life: Let the Soule and all the powers thereof riſe up in armes, for the ſuppreſſing of the body of death, and for the reſcuing of life Eternall. Not a common fire, but the fire of Hell hath ſeazed; not upon our common houſes, but upon the Temples of the holy Ghoſt; what haſte or care can be great enough to reſcue ſuch unvaluable habitations, from ſo abominable a deſolation? Let us run therefore, and that ſpeedily, into the water of Baptiſme,

tiſme, to quench the firie darts of Sathan; let us ſteepe our ſoules therein, untill the flame of ſinne bee extinguiſhed, our Soules waſhed cleane, reſtored to their former beautie, yea made fayrer than before. For even by ſins may the Spirit take occaſion to increaſe grace, though not by the nature of ſinnes, but by the ſoveraignty of that Spirit, which powerfull above all things, turneth all things to his owne advantage; of ſinnes maketh a playſter againſt ſinne, and by falls makes us more ſafe from falling. The mightie Spirit of God is as powerfull as ever: when with AARONS rod wee bee chan-

changed into ſerpents, God can turne us againe into rods bearing bloſſomes and fruit. But that wee fayle not in this precious Art which turnes Scorpions into medicines, and judgement into mercie: Let us obſerve the true rules of juſt proceeding. And firſt, ſitting downe in the Court of Meditation; let the ſinne which hath layd violent hands on the Spirit, bee brought before our conſideration, even in the uglineſſe thereof. Let it appeare juſt as it is, ragged, putrified, and loathſome, without the covering of Fig-leaves, even of partiall and deceitfull pretences. Now that wee may the more

more carefully view and judge our ſinne; let us remember that this Judgement is the Judgement of God, and not of Man: wee ſit as in Gods place to judge our ſelves, that God may not have neede to ſit himſelfe in judgement upon us. For if we doe not judge our ſelves well, God will come himſelfe to judge us better; he will by his puniſhments ſet our ſinnes in order before us; and his puniſhments will bee double; One for the ſinnes which wee have committed; another for the partiall and corrupt judgement of the ſame ſins. Wherefore without ſhewing mercie on theſe *Canaanites*,

nites, which ſhew crueltie to us, by being thornes in our ſides, pricking us unto death; let us take our ſinnes & ſtrip them ſtarke naked, that every part and circumſtance of them may appear. Having done this, let us in one ſight, even in a view of compariſon, at once behold the purenesſe and holineſſe of our Maker expreſſed in his Law, joyning therewith the infinite love which hath powred it ſelfe out upon us in his ineſtimable benefits: And even then let us alſo looke on our deformed ſins, ſo contrarie to his puritie, and on our ſelves offending by thoſe ſinnes, againſt ſo great a goodneſſe. And when

when we thus have ſeene ſo pure and ſo gracious a Creator, and withall behold ſo impure, ungratefull, and rebellious creatures, how can the ſoule chuſe but flie into her owne face, to teare her ſelfe in pieces, for diſobeying the voyce, and croſſing the goodnes of a moſt pure and bountifull God? The ſinne being compared to the Law, will appeare crooked and full of deformitie; it will bee called fooliſhneſſe, and filthineſſe, becauſe it tranſgreſſeth the Law of the higheſt wiſedome and puritie.

In ſumme, the Soule in zeale, indignation, and revenge will pronounce judgment

ment againſt her ſelfe and her accomplice the bodie; ſhee will pronounce the bodie worthy of ſmart and puniſhment eternall, and in teſtimony that ſhe beleeves what ſhe ſayes, ſhe will perchance chaſtiſe him with mourning, faſting, and aſperitie; which alſo may bee profitable to this end; that the ſinfull bodie taſting ſome degree of his owne deſervings, may loath that ſin which deſerved to feele without end and meaſure, the puniſhment which ſhee for a ſeaſon onely, and in meaſure inflicteth on it. And on her ſelfe will ſhee likewiſe powre forth judgement; That ſhee who was made

made to the Image of God, and ſhould have guided her ſelfe and the bodie according to that Image; for forſaking her function, hath deſerved to loſe both the Image of God, & the ſight of God for evermore. She judgeth her ſelfe worthy to paſſe from the darkeneſſe of ſinne, unto the darkeneſſe of puniſhment and eternall horrour. And in teſtimonie hereof, ſhee ſets the Vnderſtanding, Will, and Affections againſt themſelves, to accuſe, upbrayd, and loath their owne filthines; ſo that the Soule which hath doomed her ſelfe to deſerve eternall trouble, ratifies her ſentence on her ſelfe, by a

ſelfe-vexation. But is this the end of Iudgement, that ſoules may thereby deſpaire and die? No ſurely: But this humiliation and Proſtration is the foote of the valley, which they muſt deſcend into, that will aſcend to the height of the Mountaine of God: Wee are the ſonnes of death, and to us is appointed a ſpace to abide in the valley of death; That is our naturall, and firſt walke, and in it muſt we doe the homage of our naturall condition, before we may comfortably looke up to the hils from whence commeth our ſalvation.

In ſumme, God will have our miſerie, & conſequently

ly our need of a Saviour acknowledged, before a Saviour ſhall be imparted.

But having condemned our ſelves and our ſinnes, even to the pit of hell, and being as ſicke of ſorrow, as we are of ſin, then may wee hopefully goe to the Phyſician of our ſoules, who came into the world onely to cure the ſicke, and to give them onely light, who ſit in darkneſſe, and the ſhaddow of death.

Behold! thou ſelfe-judging and ſelfe-condemning Soule, thou haſt prevented the Iudge of the World, thou haſt done upon thy ſelfe, his worke of Iuſtice, and haſt left him nothing

to

to doe, but this worke of Mercie. Accordingly hee offers thee the waters of *Baptiſme*, which are the waters of Life: Waſh and bee cleane. And that thou mayeſt know how to waſh unto cleanneſſe, know and conſider the diverſe conditions of thy filthineſſe, and the diverſe operations of this waſh proportionable to that diverſe condition; that ſo to thy ſeverall kinde of defiling, thou mayeſt fit a ſeverall kinde of waſhing. In thy ſin thou haſt contracted thy olde contrarietie unto GOD, thou haſt brought backe the fleſh upon the ſoule, thou haſt for the time healed up the cut of Cir-

cumcision, and art become one with thy flesh, from which by Regeneration thou wert divorced. So by touching this Pitch, is there come upon thy soule a spot of thy old corruption; and to this is added the guilt of a sinne which hath proceeded from this corruption. So art thou in a double disease; thou art defiled by the touch of thy flesh, and thou are arrested and seazed by guilt, the fruit of sinne, the fruit of the flesh. Thou art filthy, and thou art guiltie. Now in the water of *Baptisme* there is also a double vertue, fitted for thy double miserie. There is one that washeth away thy guilt;

guilt; And another that waſheth away thy corruption; one that waſheth away the fruit of the fleſh, and another that waſheth away the fleſh it ſelfe: One of theſe is the bloud of Chriſt, the other is the Spirit of Chriſt; one is Iuſtification, the other is Sanctification. And theſe two CHRIST hath inſeparably conjoyned, becauſe hee will have them inſeparable; for he imparteth his juſtifying bloud, by a ſanctifying Spirit. Whom Chriſt cleanſeth, hee will throughly cleanſe, not taking away the guilt, and leaving the corruption; nor taking away the corruption, and leaving the guilt;

but at once clearing both corruption and guilt, by ſanctification and juſtification. Wherefore when wee come to bee waſhed by Chriſt, and have recourſe to his waters of Purification (whoſe cleanſing was applyed mainely and generally to the whole body of ſin, in Baptiſme, if accompanied with Regeneration; but the vertue thereof is alſo particularly to bee applyed through our whole life; to the particular ſinnefull fruits of that body of ſinne) wee muſt beware of three faults; The one, that wee begge not the water of Iuſtification, and leave unaſked the water of Sanctification;

tion; that wee ſeeke not forgiveneſſe onely, but alſo amendment: For if we will have but one, we ſhall have neyther; this gift of Chriſt being alwayes double, or not at all: but thou muſt (upon better reaſon) ſay, as that Diſciple of Chriſt ſaid, Not my feet onely, but my head alſo; ſo ſay thou, Not the defiled feete of the guilt of my ſinnes, but the polluted head and roote of thoſe ſinnes; ſo ſhalt thou bee wholly cleane. The healing and cloſing fleſh, muſt bee new ript from the Soule, by the Sword of the Spirit, even by holy Converſion, Repentance, and Amendment; the face of the Soule

must bee washed with the Oyle of the Spirit, to take away the spots and blemishes received by the pitchy touch of sinne; and then the bloud of CHRIST will take from us the guilt of sinnes, being formerly abandoned, forsaken, and thrust out of doores by the Spirit. A second fault is, a vehement desire and endevour, and performance of this part and dutie of sanctification, without the comfortable hope & confidence of justification. This infirmitie is most usually found in broken and afflicted soules, who most vehemently desire renewing and reformation, yet dare not to lay hold

hold on juſtifying and abſolving. Theſe are contrarie to the former offenders; for they preſently lay hold on Chriſt for mercie, but neglect the holineſſe, without which no MAN ſhall ſee GOD; and theſe ſtriving maynely for holineſſe, by doubt goe about to put from them that right in Chriſts bloud, which belongeth chiefly to ſuch as they are, even to the humble and meeke, to them that hunger and thirſt for Righteouſneſſe. A third fault is, the miſordering and miſapplying of theſe Waters: ſuch is the waſhing away of guilt, by the water of ſanctification, and of corruption

by the water of Iuſtificati-
on. For though they bee
both joyned together, and
doe not at all divide them-
ſelves; yet being joyned,
they are not confounded:
neyther doth the one pro-
perly performe the worke
of the other. Chriſts Bloud
juſtifies, Chriſts Spirit ſan-
ctifies; the Iuſtification is
not without Sanctification;
neyther is the Sanctificati
on without Iuſtification;
yet Iuſtification is not San-
ctification, neyther is San-
ctification Iuſtification: the
Iuſtice of GOD is ſatisfied
with bloud, and his holy-
neſſe is pleaſed with pure-
neſſe in the inward parts,
and in theſe two thus diſtin-
guiſhed,

guiſhed, lyeth the Tenor of the new Covenant. For, thus wee finde it deſcribed: He will take away our ſins, and hee will give us new hearts. But after wee have ſinned, the renewing of our hearts is not a purgation of our guilt, but of our corruption: the purgation of our guilt being wrought by the bloud of Chriſt, though imparted and ſealed to our ſpirits by the ſame Spirit, by which we are renewed, yea, even the ſame time: now, becauſe in this change and renewing of our minds the Spirit entreth into u with freſh grace, by which entrie the vertue of Chriſts ſatisfaction entreth alſo, and

offereth it ſelfe to comfort and heale up our conſciences, with aſſurance of forgiveneſſe (all Chriſts benefits being reached to us by one onely Spirit). therefore many times is Repentance ſaid to bee the cauſe of forgiveneſſe: not (as ſome otherwiſe Venerable, have anciently miſconceived) that the grace of repentance is a ſacrifice for ſinne, or that Contrition and Converſion by themſelves, can ſatisfie for the guilt of ſin, but becauſe in the grace of Repentance the Spirit entreth, bringing alſo with him the grace of CHRISTS Juſtification. In ſumme, by the admitting of CHRISTS

Spirit

Spirit renewing, we receive Chriſt, acquitting and renewing us as the point of the Needle of the Spirit, by which the Spirit pierceth it ſelfe into our hearts, bringing the pardon of ſinnes repented into our ſoules, and the ſame ſent from God for his Chriſts ſake, but imparted, ſealed, and ratified by the Spirit.

This waſhing thus fully and duely performed, and the Spirit reſtored to his former dominion, hee commonly fortifies himſelfe, by the remembrance of his late loſſe, and hee ſtrives to take deeper roote, becauſe his weaker rootes were before ſo much moved and

ſhaken,

ſhaken. Hee keepes a more careſull watch againſt the enemie, and (with a kind of malice) eſpecially againſt that ſinne that before had foyled him. Hee ſuckes harder from hence-foorth by more fervent deſires, at the great Spirit, whoſe Ocean ſupplyeth him, and filleth the Creekes of all emptie, drie, and thirſtie Soules: and thus is ſinne turned into a medicine againſt ſinne, and grace proſpereth by her loſſes.

To this large and weighty kinde of Meditation, which asketh both length and ſtrength of Intention, and requites the Soule to be at leaſure for it, we may adde

adde a leſſer and a ſhorter ſort, as it were in a portable and manuall forme, to carry ſtill about us for our continuall uſe; to which wee may have continuall recourſe, amidſt the continual diſtractions of this troubleſome and toyleſome life. This is to be ſtil in the hand of a Chriſtian, as a Level in the hand of a Builder, that he may ſquare out his actions & converſations rightly thereby. The moſt profitable faſhion of this portable Meditation, is, when in few words it comprehends the ſumme of our buſineſſe and dutie, whereof there are patternes to bee found in the holy Scriptures, or if

we

we list, we may fit the words our selves, so wee fetch the matter from thence. A good one shall wee finde in the *Epistle* to TITVS: *The Grace of God hath appeared, which teacheth us to denie ungodly lusts, and to live godly, righteously, and soberly in this present world.* And in the second to the *Corinthians*: *whether yee eate or drinke, or whatsoever yee doe, doe all to the glorie of God*; and that of the *Royall Preacher*: *Feare God, and keepe his Commandements, for this is the whole of Man.* If this bee practised by us, wee shall finde this double benefite thereby: First, if we be in the beginning of an ill action, like a

Rule,

Rule, it will preſently ſhew us the crookednesſe of it, and point us to that right way from whence we have ſtrayed: and if it have beene too long deferred, ſo that the ſinne is paſt before it was called for, then will it bee a Seer unto thee, to tell thee thy ſinne, and to deliver thee over to the larger meditation of Repentance. Secondly, if thou art in a good and right action, it ſtands by thee to abet and incourage thee, thou art in the path of Gods protection, in the way where the Angels guard and watch; Goe on valiantly, & feare not what Man, or evill Angels can doe unto thee. Thus ſtill

the

the ſoule continue her flight towards Heaven, if ever and anon ſhee anoynt her feathers with this Oyle of the Spirit. For in this reſpect ſhee is not unlike thoſe flying fiſhes, whoſe wings by flying grow drie, and by being drie, loſe their flying, ſo that ſtill they muſt have recourſe to the Sea, by the moyſture thereof ſtill to make good their flight. So the Soule, flying through this world unto heaven, her wings, even her cogitations, purpoſes, and conceptions will grow drie by earthly converſation, and therefore muſt bee new oyled with grace, if they will carry her throughly to her journeys end.

end. The cares and temptations of this life, quickely drie up the heavenly Vnction, & ſo the Soule is in danger to fall, if ſhee doe not often moyſten her ſelfe in the Rivers of Oyle, which flow from the eternall Spirit: and thither doth this ſhort Meditation direct us.

Laſtly, wee may adjoyne hereunto, incident and occaſionall Meditations; which will bee verie uſefull upon the receiving of extraordinarie bleſſings, or the ſuffering of unwonted chaſtiſements. It is fit wee ſhould ſearch out Gods meaning (as neere as we may) by the light of his Word, when he ſpeaketh to us in his favours and

and frownes. His blessings should bee esteemed, like so many bands of obedience, and thou shouldest acknowledge both in heart and actions, that each of them cals to thee for more Love, more Thankefulnesse, more Holinesse. Yea, thou art by them led unto Humilitie; for when thou lookest on Gods blessings, and thy sinfull selfe at once, thou must needes crie out; *I am lesse than the least of thy blessings; and what is man, that the Lord regardeth and visiteth him?* Yea, the bountie of God leadeth thee to Repentance, and God is often to us a patterne of overcomming evill with good, even

even our ſinnes, with his Mercies. Hee dreſſeth and manureth many times a fruitleſſe Tree, that he may receive fruit from it. Therefore bee thou amended by his benefits, and increaſe thy fruit; otherwiſe bleſſings made unfruitfull, are the fore-runners of curſings; and dreſſing, if to no purpoſe, is the way to digging up and caſting into the fire. Likewiſe, let the chaſtiſements of GOD bee entertayned by Meditation, unto thy profit and advancement. They would have thee eyther to examine thy ſelfe of ſome neglected ſin, or they would have thee repent even for thy ſecret ſinnes,

sinnes (*for though thou know nothing by thy selfe, yet art thou not thereby acquited;*) or they would have thee humble thy proud heart under the mightie hand of God, or they would spurre thee to a speedier and more active zeale, or they would teach thee the skill of that excellent vertue Patience, and instruct thee to love God afflicting, and to trust in him slaying. Some of these are commonly the purposes & ends of affliction: and if thou take occasion by chastisements, to put them all in execution, thou shalt be the surer to hit the right one and so to be a gayner by thy sufferings.

But

But (before wee leave this ſubject) if wee would know which is generally the beſt and fitteſt habitude of Man for the receiving of profit by the larger and more leaſurable kinde of Mediation: Surely it is when the bodie leaſt burdeneth the Soule, eſpecially, when ſhee is leaſt clogged with the groſſe vapours of fulneſſe and repletion. It is truely ſaid by the *wiſeman*, *That the corruptible bodie weigheth downe the Soule:* and therefore as truely it may bee ſayd, That the bodie rarified and leſſened by abſtinence, lighteneth the Soule, when the Eyes or Eares, which ſee and heare the

the Soule, are ſtopt up by thicke exhalations, the ſoule cannot tel the dul body what the Spirit of God doth tell it. But ſince ſpirituall things are ſpiritually diſcerned; ſurely then are ſpirituall things beſt diſcerned, when the bodie is moſt ſpirit-like, and leaſt bodily. When the Lanthorne of the fleſh is pared and thinned by Abſtinence, then the Light of the Soule ſhineth moſt cleerely through it. Saint *Paul* ſpake of the Man that ſaw Revelations unutterable, that whether he were in the body, or out of the bodie hee knew not: ſo if wee will ſee Revelations (otherwiſe inconceivable) wee

must

muſt ſtrive to goe out of the body ſo farre by abſtinence, as wee may with preſerving the bodie. For certaine it is, That the Soule inlightened by Grace, if it were not for the cloud of the bodie, would ſhine out to us in many notable and excellent Truths; and therefore hee takes the true courſe to meete them, that goes a little out of his body towards them. And, ſurely ſuch Soules ſo walking toward God, by going out of the fleſh into the Spirit, God hath often met with heavenly Viſions, whereas others ſhutting up their windows by continuall fulneſſe, have loſt great Revelations;

ons; To DANIEL fasting, GABRIEL appeared; to PETER fasting, the sheete was let downe from Heaven; and to CORNELIVS fasting, even to the ninth houre, an *Angell* was sent from God. And surely this latter kind of fasting seemes most profitable for Meditation; even the fast of the Morning, rather than of the Evening. For in the Morning after rest, the spirits are freshest, and most capable both of Light and Action; they are most lightsome & most active for Meditation. And as fasting kindles the bright flame of Meditation; so the true and kindly fire of Meditation sends up

to Heaven the ſmoke and incenſe of Prayer. For faſting is an excellent Preparative to Meditation, and Meditation to PRAYER. Without abſtinence, Meditation leſſeneth her Light; without Meditation, Prayer leſſeneth her might: But Meditation joyned to Abſtinence, mounteth the higher; and Prayer mounted on Meditation, pierceth the ſwifter, and reacheth the neerer to Heaven. Againe, as by Abſtinence we are made the fitter to meditate, and by Meditation made the fitter to pray: ſo by Prayer wee get a greater fitneſſe and abilitie both for Abſtinence and Meditati-

on. Such Prayer blesseth the meanes, by which it is begotten, by going to the Father of blessings, and it is of a great power with GOD; even so powerfull, that some kind of devils goe not out but by it. Let us therefore often abstaine, that wee may often meditate; and when wee have dwelt awhile in Meditation, let us goe forth into Prayer. For Prayer thus inflamed by Meditation, is as the Sacrifice of *Israel*, kindled by the fire of Heaven; and such a Sacrifice is indeede onely acceptable. Without fire it is no Sacrifice: for every sacrifice must bee salted with fire, with

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ſtrange fire (as of ſuperſtition or the fleſh) it is worſe than no ſacrifice, and therefore it muſt even be the heavenly fire of Grace, which makes the ſacrifices acceptable; and this is moſt fitly kindled by Meditation. And thus if wee kindle the fire of Grace by the Bellowes of Meditation, this fire that now guideth, moveth, and comforteth our ſoules in the Pilgrimage of this life, ſhall in the next life breake out into a flame of Glorie, wherein we ſhall bee inthroned like the Sun, ſhining before the leſſer Starres in brightneſſe, as we have here excelled them in Holineſſe.

Chap. VIII.
Of Association.

As everie ſtrong thing is made ſtronger by the combination of a like thing unto it; and as the heat is the more increaſed, by the meeting of diverſe things that have heat: So is alſo the Spirit increaſed in us, by the fellowſhip of them that have the Spirit. When ſpirituall Men joyne their ſpirituall ſtrength together, they will, like David's valiant men, breake more ſtrongly thorow the Hoſts of the *Philiſtians* temptations, objections, and afflictions, and fetch

fetch away more ſafely and ſoundly the Waters of Grace from the Fountaine of Life, This Aſſociation of Saints is that Bed of SALOMON, wherein two lying together, have heate: but he lyeth in the Bed of woe, that lyes alone. When two ſtrings of diuerſe Inſtruments are ſet to one Tune, if one of them bee mooved, the other leapeth and danceth: And how can it bee, but that when two men tuned by one ſpirit, doe meet, the Spirit of the one muſt needs rejoyce and be lively, when it heareth the voyce of the Spirit in the other? IOHN BAPTIST being ſanctified with Grace in his

Mothers wombe, even in that wombe ſpringeth for joy at the voyce of that VIRGIN, who was intitled, *Full of Grace*. Yea, *Elizabeth* her ſelfe falleth into an heavenly Traunce; and riſing above her ſelfe, ſhe is filled with the holy Ghoſt, and propheſieth the bleſſedneſſe of the *Virgins Sonne*. Surely, there is not a more pleaſant and comfortable thing than Harmonie: for it is indeede the ground of all pleaſure: Now the chiefeſt Harmony is of the chiefeſt things, and theſe are Spirits: The higheſt of this kinde, is in the higheſt Spirit, even of himſelfe, with himſelfe. The ſecond, be-

tweene

tweene the higheſt and the lower: And the third, betweene the lower themſelves. From this laſt Harmonie doth ariſe both joy and encouragement; our Spirit firſt is cheered, then encouraged, and ſo advanced in the way of holineſſe. The Saints of God, eyther by their gracious words, or holy examples, ſtirre up the gifts of God in us; they eyther adde ſomething to our zeale, or ſomething to our knowledge: yea, if they be inferiour to us in both, yet by inſtructing and provoking them, we may many times inſtruct and provoke our ſelves. Surely there iſſueth oft-times from the mea-

neſt ſomething, which may better the beſt, eyther immediately, or by the conſequence of ſome Meditations, awaked by conference. Even in the communication of the Spirit, the Spirit increaſeth, and our Talent, by lending, multiplieth in the moſt profitable and commendable Vſurie. For the Spirit is ſo excellently good, that it deſires to have his goodneſſe communicated, yea, it will reward thee that giveſt it abroad, by increaſing thy abilitie of giving. So art thou made a great gainer, for it is doubly multiplyed to thee; as it is the Bread of Life for thy eating; and as it is the Seed

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of Life for thy ſowing: the more thou ſoweſt, the more mayeſt thou eate, and the more mayeſt thou ſow.

Wherefore let us not, as ſome doe, forſake the fellowſhip and communion of Saints; Let us not make the Spirit in us both dumbe & deafe by ſeparation and diviſion; for ſuch it is when it cannot heare, nor ſpeake the language of Heaven. Let us not deprive our ſelves of the great benefits of ſpirituall trafficke & commerce; thereby knitting up and ſtopping the proſperitie, growth, and inlargement of the Spirit. Let us not bind our ſelves to our owne infirmities, fals and wants,

for lacke of opening and communicating our eſtates; for many have falne and never riſen againe, becauſe they have gone alone, neglecting the companie of ſuch who would have given them the hand, to rayſe them from their fals. We are all Brethren and Countrimen, and withal pilgrims in a ſtrange Countrie; How glad ſhould Brethren and Countrymen be to meet in a ſtrange land? eſpecially in the Land of enemies, ſuch as this World is. For this World ſhunneth us, it hateth us; our perſons and our courſes are odious, becauſe contrarie to them. How ſhould their ſtrangeneſſe

neſſe & malice increaſe our mutuall love and converſation? How much more need have we to counſell & conforte each with other, ſince we live as it were in a ſiege of temptations and perſecutions? And if the wiſedome of Religion cannot perſwade us; let the patternes of Nature, which are the Books of the Ignorant, teach us; let the Herds of Beaſts, and the ſwarmes of Bees, & the flights of Doves inſtruct thee, to beleeve that things of one kind preſerve and cheriſh one another by mutuall ſocietie. But if for all this, wee will needes bee ſtrangers one to another, differing and diſ-

ſenting

ſenting among our ſelves. Let us be ſure that we then rip that love from our ſelves which is the badge of the Family of God; wee loſe the comfort of love, which is one of the greateſt in our way to happineſſe; we ſeparate thoſe whom God hath knit together; we loſe good inſtructions and good examples; and finally, wee weaken our ſelves by diviſion, and make the ſcattered Armie of God, a prey unto their purſuing enemies. Let us much rather, with the Prince and Prophet, rejoyce in them which excell in vertue. Let our delight be in the Saints on earth, and let the ſons of God love their Bre-

Brethren, begotten by the ſame Father. Let us confirme and provoke one another to good workes. Let us aſſociate our ſelves to them, who by word or deed can ſupply our ſpirituall defects; from whoſe ſpeech wee may learne what wee know not, and by whoſe exhortation wee may bee mooved to performe that, which wee know and doe not; and by whoſe examples wee may have vertues patterned unto us, & ſhewed to bee poſſible, yea eaſie to the reſolute man of God. But nevertheleſſe, in this Chriſtian good fellowſhip doe not pull out thy owne eyes, that thou mayeſt love all

all alike that carrie the title of Christians. Thinke not all them to bee *Israel*, that put on the name of *Israel*. Where thou seest no contrarie cause, there let charitie carrie away thy affection, but in a degree, according to the degree of vertue. Yea, though thou seest fals and slips, if acknowledged and recovered, restore such an one with the Spirit of meeknesse, lest thou have need also to bee restored by him. But if thou seest one covering a continuall Covetousnesse, Pride, Malice, Oppression, and such other sinnes, with a long and thick Cloke of Religion, let thy companie to such an one be a con-

a converſation of reproofe, and the doctrine of SIMON PETER to SIMON MAGVS, or let it bee no company at all. Theſe are they, for whom chiefly the Name of God is ill ſpoken of among our Heathen Chriſtians. Theſe be they, that ſet Religion to the baſeſt and loweſt ſervice, even to the attendance and ſupportation of ſinne, which of all things elſe it moſt hateth and deteſteth. Theſe bee they, that make Religion to bee moſt dangerous and hurtfull to thoſe who have moſt Religion, if withall they have not the wiſedome to diſcerne Spirits. Theſe be they, that uſe the Word of God,

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to advance & prosper their owne wickednesse, and consequently their owne damnation, and certainely their damnation sleepeth not, but everie Sermon which they heare, increaseth their heape of wrath, against the day of wrath.

Now as wee should generally apply our selves unto the societie of the Saints, so should we strive to bring Saints into the places of neereſt use and societie. For goodnesse being so neere us, will continually bee doing good unto us. Whereas on the contrarie, gracelesnesse by the continuance of conversation, will bee still infecting, quenching, & killing of

of grace. Ancient examples of wretched memory, have confirmed this at large; the greateſt and the broadeſt miſeries having beene brought on mankind, by the miſchiefe of ſuch infectious ſocietie. There was but one man at the firſt, and in him was all mankinde; and in him all mankinde fell into deſtruction, by his beleeving a ſeduced wife, and their both aſſociating and beleeving a ſeducing Serpent. Yea there is before us but one great World, and by the converſation of the daughters of men with the ſonnes of God, this world was both corrupted and drowned. After that deluge

there

there was but one Nation choſen by God, as a pattern and Maſter-piece of the World, in which God, by miracles & precepts mounted and improved mankind to his utmoſt height, to ſee what MAN could doe towards his owne happineſſe and ſalvation, & this chiefe Nation, yea the chiefeſt one of that Nation became abominably ſinneſull by converſing with ſinners. And can a part thinke to ſtand, where the whole hath falne? Or can our weakneſſe think to overcome that enemie, before whom ſuch ſtrength and wiſedome lyes vanquiſhed and ſubdued? It cannot be expected. Our vaine and

ground.

groundleſſe preſumptions may puffe us up with an opinion of conquering, but that verie preſumption is the mayne thing, that by ſuch perſwaſions leades us to bee conquered; and by telling us of Victorie, it leades us on valiantly to be beaten. And let us aſſuredly beleeve this, that if there bee the like prophane marrying, and the like taking in marriage, as there was in the dayes of Noe; the like eating and drinking; even ſuch wicked and heathenish good fellowſhip, the world that now is, will bee as ripe for Fire, as it was then for Water; it will have as much neede of burning, as it had then

then of drowning. But let the wise of heart hasten this day rather by their prayers, than their sinnes; and to prevent sinne, let them walke as sonnes of Light, with the children of Light, and have no fellowshippe with the works, or workers of darkenesse.

I know right well, that the fewnesse of those, who enter into the straight gate, doth impose upon us a difficultie of fitting our selves round with the societie of Saints. I know also, that the necessities of this life, doe forcibly carrie us into the companies of prophane and godlesse men. Yet let us remember to strive stil for the best,

beſt, to account the evill as thornes in our ſides, and let us finde willingly a trouble and vexation in their companie; but never ſatisfaction, reſt, and contentment. Let our hearts bee to the Saints ſtill, even to the ſeede of the Womans ſeed, and let there ever bee a horror in us, and reluctation againſt the ſeede of the Serpent. Let us doe our endevour continually to unwind our ſelves from the wicked, and from the need of their ſocietie. And let us take heed, that wee doe not too eaſily deſpaire of accommodating our uſes and occaſions by ſome of thoſe ſanctified few, eſpecially in that

that place of neereſt Vnion, which requires but one; and that one in the LORD: GOD hath promiſed the ſeekers to finde, and that he will withhold no grace, nor bleſſing from them, which ſeeke bleſſings for his Glorie.

To conclude, converſe alſo with the dead; heare and read their actions and ſayings; thou ſhalt finde that the dead will quicken the dead, as the dead *Prophet* did the dead *Souldier*. The ſpirit of the dead will enter into thy dead heart, when thou conſidereſt their excellent Actions and heavenly Meditations; The zealous heate of their ſpirits

rits remayneth yet in their words and actions, and by theſe will enter into thee, to rayſe thee up to the ſame degree of fervencie in the Spirit. The firſt Love was the beſt Love, and the firſt lovers were the beſt lovers. The Apoſtles that were neereſt to Chriſt, were neereſt to him in love; & thoſe that ſucceeded the Apoſtles in time, ſucceeded them beſt in love: for then did the Kingdome of Heaven ſuffer greateſt violence. I know that God is ſtil mightie in his Saints, but I know alſo, that in theſe firſt times the fire of Love was more generally vehement; For then they did even dote upon

on Martyrdome, and by their forwardneſſe of ſuffering, daunted many times the furie of their Perſecutors. But on the other ſide, it hath beene fore-told, that in theſe laſt Times, Love ſhall waxe cold, and men ſhall love pleaſures more than God: whereupon the World ſhall bee conſummate. Therefore let our cold Love warme it ſelfe by the communion of their hot Love, and let no Man ſo much condemne the Fathers for Errours, as admire and imitate them for zeale. Let us be followers of them that followed ſo vehemently after CHRIST, yea, of all ſuch which ſince their daies and

and even at this day, have beene followers of thoſe followers of CHRIST. Thus compaſſed with a cloud of witneſſes, the teſtimonies of their love will powerfully perſwade us to caſt away all that preſſeth downe, and the ſinne which hangeth ſo faſt on; and to runne more actively and ſwiftly in the race of Pietie and Glorie which is ſet before us.

CHAP. IX.

Of Humilitie.

TO increaſe in the Spirit, and ſo to grow in happineſſe, wee

must carrie about us a perpetuall Humilitie. For humilitie is the Fore-runner of Grace, and it never goes before, but Grace followes after. This excellent Vertue casts out the old ADAM, and makes roome for the New; it puts away the fulnesse by which wee are full of our selves, and so makes place for Christ, that wee may bee full of his Spirit. Man (as before) hath gotten a Godhead into him, hee is filled and puffed up with his knowledge of good and evill, even with a selfe-happinesse, which keepes out the true Happinesse. God will not have any gods but himselfe, neyther will he

hee allow Man to have two Felicities, but hee impoſeth a neceſſitie on him to love the one, and hate the other, to loſe the one, and to gaine the other. Therefore as much as wee retayne of this corrupt Felicitie, ſo much doe wee abate of true Happineſſe; and the roome that is given to the one, is denyed to the other. And ſurely too true it is, that even after our Regeneration there abides a great remnant of our proud corruption. It is of kin to the Serpent which perſwaded it; when the head of it is broken in pieces, the tayle will ſtill bee moving. And in what degree this corrupti-

on remaineth, in that degree is grace abated; but in what degree this ſwelling evill is abated, in the ſame degree is Grace increaſed. Therefore if wee bee much proud, wee are much graceleſſe, if we bee much humble, we be much gracious. Wherefore let us take up Humilitie, which as a Corroſive will fret away the proud fleſh, & make way for the proſperitie of the lively and quickening Spirit. Towards this, let us conſider that the Naturall Man, being ſtuft up with himſelfe, and not regarding any thing beyond the Luſt and Law of his owne heart, ſits downe in himſelfe, and takes up his reſt,

reſt, Sabbath, and felicitie in his owne imagination. But while God is unregarded and unſought, hee alſo as little regardeth theſe unregarders, yea hee beholdeth the proud a-farre-off. He knowes the weight and end of their ſwelling, that it it Nothing, that ere long it ſhall come to Nothing; and that at laſt theſe ſwellers muſt come before him as a Iudge, who refuſed him here for a Saviour, and happineſſe. On the other ſide, the ſpirituall MAN plainely ſeeth, that this imaginarie happineſſe of pride, is true miſerie: ſince Mán, the more hee ſtands upon himſelfe without God, the

more weakly, and wretchedly hee ſtands; and the fuller Man is of himſelfe, the fuller is hee of Corruption, Vanitie, and Miſerie. Therefore deſireth hee to goe out of himſelfe into God, and to unlade himſelfe of himſelfe, that hee may bee filled with God, hee purgeth his heart of the Tree of falſe knowledge, that he may ſatiate it with the Tree of Life. And Humilitie having thus fulfilled her worke, then enters Grace into the Soule ſo ſwept and trimmed; for the ſame God who reſiſteth the Proud, giveth Grace to the humble. God will bee a welcome, and not a fulſome gueſt: he loues not to come when

when there is no neede of him, he deſires not to thruſt unneceſſarie happineſſe upon men ſufficiently happie. But the hungrie Soules hee filleth with good things, hee guideth the meeke & humble, in his wayes, and the poore in Spirit are allowed onely to receive the Goſpel. Theſe have ſet open their doores to the King of Glorie; they have forgotten their Fathers houſe, even their naturall condition, and therefore the LORD hath pleaſure in their beautie. His Light takes pleaſure, yea, gets Glorie in comming into confeſſed Darkeneſſe, his Grace is delighted and magnified, by

pardoning and ſanctifying an acknowledged corruption, and his bleſſedneſſe rejoyceth in bleſſing apparant and deſperate miſerie. Wherefore let us ſtrive for a practicall skill of this profitable humilitie; that by not loving our ſelves, wee may love our ſoules beſt; and by the greateſt emptineſſe, we may purchaſe the moſt true and happy fulneſſe. To this end let us ever be pricking the tumours of our nature, that wee die not of a ſpirituall Timpany. Let us ſtrive to make our ſelves nothing, that hee which made all things of nothing, may make ſomething of us. Let us willingly walke downe

downe into the Vale of humilitie, from whence God cals for all whom hee exalteth up to his holy Mountaine. And for the furtherance of this holy vertue, let watchfulneſſe undertake, as a ſpeciall part of this taske, to marke the firſt ſwellings of the heart, that they may bee abated, as ſoone as lifted up. Let no degree bee allowed to that, which ſo much as it is; ſo much evill, ſo much loſſe it is; ſo much have wee offended God, and ſo much have wee abated his Grace. But ſtill let us be paring, and fretting off the proud fleſh, with Meditations of our owne naturall miſerie; and

miſerable condition, with the aſperitie of the exerciſes of Humiliation, and with fervent and violent Prayer ſent up to the Giver of perfect gifts. Let us intreat him, that hee will diſcover unto us, our ſelves, and himſelfe, our owne vileneſſe, and his Glorie; that ſo wee may rightly glorie in Gods true glorie, and not (like Fooles) in our owne ſhame. In our Meditations let us faſten our eyes on the wickedneſſe of Man, and the wretchedneſſe deſervedly annexed to it. In our wicked corruption, let us firſt ſee our owne blindneſſe, & bring our darkneſſe into the light. There ſhall wee ſee, that we ſee little or

nothing; yea, in the mayne matters of our Life, ſuch as are our beginning and end; whence wee come, and whither wee goe, wee are naturally blinde. Therefore our Life is but a thing at randome, without knowing what it doth, and wherefore it is. And if wee have gotten a little knowledge, then let us behold our filthineſſe: How doe wee defile our ſelves in the things which wee know? How weake are our reſolutions of Pietie and Vertue? They are like a Miſt or the Morning dew, blown away and dryed up with every blaſt of Temptation: So that they ſeeme to be ſet up onely for ſhewes; and to

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ſtand no longer than nothing toucheth them. But the motions of our Concupiſcence are ſtrong, and continuall. The fleſh of Man is powerfull upon the Soule, and in Man that opinion is verified, that the Earth runs round, and the Heaven ſtands ſtill: For there breatheth up from the defiled bodie, even the Earth of Man, a continuall and mightie venome, which by perpetuall motion changeth the aſpect and influence of the heavenly Soule, as it ſelfe liſteth. But the whiles it faſtneth and nayleth the Soule, that ſhee cannot ſtirre about her owne buſineſſe of Immortalitie,

but

but ſhee muſt wholly fixe and employ her ſelfe in a carefull ſtudie, how to execute fitly the luſts of this beaſtly duſt. And if at any time the Soule, loathing the filth and miire wherewith ſhee hath ſullied her ſelfe, even to uglineſſe, lay downe a plot for repentance, even for the cleane waſhing of her face; how ſoone doth the old dirt of ſinne ſpowt into her viſage againe, ſo that her buſineſſe in this life, if it bee a life of penitence, ſeemes to bee nothing, but a waſhing of that which is fouled, and a fouling of that which was waſhed. And if wee turne our eyes from this filthineſſe unto the bordering wretchedneſſe,

chednesse, we shall finde our selves subject to a thousand infirmities: Misery and Vanitie have both liverie and seisin in us, and we are their Tenants for tearme of Life. One trouble calleth to another, as the Waves of the Sea; and miseries, like Beacons, give notice one to the other, untill the whole life of Man bee set on fire. The sound of the old is but newly gone out of our eares, but there is a new which presently soundeth as ill as the old. It is the verie kind of Man to bee miserable while hee breatheth; as it is the kinde of sparkes to flie upward. And if a Man strive to cure this present miserie

with

with preſent mirth, commonly the miſerie of ſuch is not taken away but changed, and of temporall made eternall. The rich Man that was everie day gorgeouſly arrayed, and everie day fared deliciouſly, ended his luxurie in miſerie, and his judgement is, Thou haſt taken thy pleaſure, therefore art thou now tormented. The cure of our miſerie muſt bee by vulnerarie potions, not by outward playſters, by the bloud and Spirit of Chriſt inwardly received, not by the naturall Balme of *Gilead*, even the pleaſures of this World. The things of this World are, to ſerve and cheriſh us

in

in our way to happineſſe, not to bee taken as our happineſſe, or the abſolute cure of our miſerie. For if ſo uſed, they cure our miſerie, but with a greater miſerie, and by making us happy, they make us loſe a greater happineſſe. Thus muſt Man bee content to ſee himſelfe, of himſelfe wretched and miſerable. Hee muſt needs cry out, What is Man, that he is ſo regarded? And Man is of a ſhort continuance, and his life is full of trouble, and ſurely, Man is altogether vanitie. Hee muſt alſo complaine of his filthineſſe, our righteouſneſſe is as a filthy cloth; and if wee ſhould waſh our ſelves, our clothes would

would defile us. In iniquitie have we beene begotten, and conceived in ſinne: And vvho can bring a cleane thing out of filthineſſe? Thus loathing and condemning our ſelves, and being weary of our ſelves, Christ Iesvs ſtands with open armes, readie to receive ſuch weary and laden ſoules, and to refreſh them. Hee will refreſh us with the River of the Citie of God, even with freſh ſtreames of grace: and the holy Oyle ſhall droppe downe from the head of our *high Prieſt* unto us who are the skirts, even the humbleſt parts of his garment; And then ſhall wee bee filled with the ſweet ſa-

vour

vour of Holineſſe, and life Eternall.

Chap. X.
Of Patience.

LAſtly, for the preſervation and advancement of the eſtate of Happineſſe, wee have great neede and uſe of Patience. Our neede of Patience is abſolute, becauſe the Saints of GOD are here with the reſt in a world of miſerie, and beyond the reſt in a World of enmitie. Everie houre there is a likelihood of ſome trouble and temptation; and everie trouble without patience (which is the

the ward of the ſoule) breaketh in upon the Soule, and carries her away into tumultuous, enormous, and unreaſonable perturbations. But on the other ſide Patience raylleth in the Soule amidſt the preaſe of temporall evils, and keepeth her in a continuall quietneſſe and repoſe, and conſequently in an abilitie of judgement, diſcretion, and direction; and this is a firſt and chiefe uſe and benefit of Patience. For doth not that greatly advantage us, and the graces beſtowed on us, which makes us Owners and Maſters of our ſelves, and them? By Patience wee can, with the *Centurion*, call for this ſer-

ſervant, and hee commeth; and ſend that Souldier, and he goeth. We can make uſe of our underſtandings, and by our underſtandings, of thoſe verie evils, which are the ſubjects of our patience. Wee can make uſe of our Wils and Affections, to will and love God; to will and love that which GOD wils and loves; yea, to will and love the verie troubles and incumbrances, which urge and preſſe us. Hence come thoſe excellent voyces; Though God kill mee, yet will I truſt in him: and, Before I was chaſtiſed, I went aſtray; but now doe I keepe thy Lawes: and, Bleſſed is the man that beareth

the

the yoke in his youth. Hee ſitteth ſolitarie and is quiet, becauſe God hath layd it on him. By Patience wee can make uſe of our memories, to call to minde the mercies of God in old time; how our Fathers truſted in him, and were delivered; yea how often God hath beene our helper, and therefore wee need no to feare what Man can doe againſt us. Hereby wee may alſo call to minde, thoſe wiſe and holy Precepts and counſailes, which everie wiſe and holy Man doth prepare, and lay up for times of trouble and temptation. For it is fit that in calmes wee ſhould provide for ſtormes; wee ſhould in

in the quiet times of life sit downe, and according to our Saviours most prudent advice, cast up our reckonings, what the forces of our enemies bee, what kind of fighting they use, how their wounds may bee prevented, and how cured, if suffered for want of prevention. Hee that hath performed this act of consideration, hee fitteth himselfe with spirituall armour, proper to each kind of conflict. As soone as hee sees the trouble, hee chooseth out a fit shaft to pierce and encounter it; when he sees the blow coming, hee knowes the ward that must defend it. And all this is put in execution by the

the benefit of patience. For the impatient lyes open to all blowes; his wits are confounded, & when he ſhould hold up his ſhield, hee ſtriketh with his Sword, and when hee ſhould take an arrow from the quiver of the Spirit, he catcheth at a club proffered to him by the fleſh. To ſuch a one all things are confuſed, hee is beſides himſelfe, and therefore knowes not the choyce of actions. Againe, by patience wee have the uſe of Charitie, a principall and Mother-grace: For hereby even in the midſt of perſecutions, wee can pray for our Perſecutors, and ſay, Father, forgive them, for they know

know not what they doe; and, Lord, lay not this sinne to their charge. This qualitie of over-comming evill with good, and likewise the helpe of patience toward the performance of it, must wee beleeve to bee a chiefe preferment to a Christian in this race unto glorie. For certainely it is so neere a resemblance of the perfection of God, that God exceedingly delighteth in the doers thereof, and takes speciall notice of such; as those who are lifted up above the dregs of humane corruption, into a high participation of a divine and godly nature. They are good out of an inward goodnesse, and

not

not becauſe they looke on good and pleaſant objects. For whatſoever their object is, they are ſtill good, & account the excellency of goodneſſe, and the favour it hath with God, to be ſufficient cauſes of goodneſſe, though in the world they ſee nothing but evill, which of it ſelfe deſerveth onely evill. And that this muſt needs procure a great love & bleſſing from God, doth appeare by the effects it worketh in creatures infinitely inferiour to God, yea impure and depraved. For even *Saul* himſelfe, whom the Devill drave to the hunting of *David*, as a Partrich in the Mountaynes

this *Sauls* evill and wicked rage, melteth away with the beames of *Davids* ſhining and glorious goodneſſe; and being preſerved by him, whom hee ſought to ſlay, hee is ſo overcome and changed by that goodneſſe of *David*, that hee is inforced to bleſſe him as a ſonne, whom hee had taken ſuch paines to ſlay as an enemie. And if a curſed man can doe this, how ſhall hee bleſſe, that is the Father of bleſſings? Surely, let our ſoules firmely dwell in this Truth, that thoſe actions which are moſt perfectly referred to God, and have no end but God, are moſt fully rewarded of God; and as

as much as any outward thing doth ſhare in the end, ſo much doe we loſe of our reward, and ſo much of our reward muſt wee looke of that End which did ſet us on worke. Now where evill is offered, goodnes cannot well propoſe any end, but God, in beſtowing it ſelfe for evill. By patience alſo, wee make roome for Faith, and like a good child it cheriſheth the parent that begat it: for, while patience keepes the houſe of Man in quietneſſe, the unruly and tumultuous affections being ſuppreſſed and ſtilled, the ſoule is at leiſure to look abroad with the eye of Faith; even to looke within

the vaile, and there to see & comfort her selfe in eternall joyes, presently possessed by Hope, which as an Anker both sure and stedfast, is there already unmovably fastned. By Patience also, have we time and place for the excellent instrument of Prayer, to fulfill her worke of piercing the heavens, and presenting our necessities & griefes to the Throne of Grace. And commonly the prayer of the patient returnes with this comfortable answer: *In a time accepted, and in the day of salvation have I heard thee*: for, *the patient abiding of the meeke shall not perish for ever.* And that we may yet bee a little

little more in love with this beautifying and beautifull patience, let us looke her ſomewhat ſtedfaſtly on the face, and particularly deſcry her excellent proportion. If thus we doe, we ſhall find, that patience is placed by God in the heart of man againſt troubles, as the cliffes againſt the waves of the Sea; for, by patience God ſaith to the flouds of perſecutions and vexations, Hitherto ſhall yee come & no farther, and here ſhall yee ſtay your proud waves. It is the hedge of Gods Vineyard, even of the bleſſed Spirits of the Saints, which hath fenced them in the bloudieſt times, againſt

the wildeſt Bores, even the fierceſt Tyrants. The body might bee broken by torments, but this brazen wall of the ſoule could never be battered; it is a kind of metall that is fitted of purpoſe to indure the fire, even a fiery triall, and to bee made brighter thereby. This ſhe doth, and how can ſhe doe otherwiſe? For ſhe is borne of heavenly Anceſtors, and fetcheth her originall from the Higheſt. The power of the moſt Mightie doth ſuſtaine her, and how can it be but ſhe muſt then be mightie and powerfull? For Patience fetcheth her ſtrength and life from Hope, Hope from Faith, Faith from Chriſt,

Chriſt, Chriſt from God. If it were not for Hope, the heart would breake with impatience; if it were not for Faith, Hope would dye and ſtarve, as being without a root; if it were not for Chriſt, Faith would periſh for want of an object. And without the Godhead, the Manhood of Chriſt were not a ſufficient foundation of Faith. But now the Godhead ſupporteth and inableth the Man-hood of Chriſt by a mightie Vnion; Faith groundeth an unmovable foundation, upon Chriſt, being God & Man; Hope violently layes hold on the joyes truly diſcoveredby Faith, and Patience

takes juſt courage and comfort from Hope, becauſe Hope tells her ſhee muſt wait but a little, and the promiſes ſhall certainly bee received. And as Patience by this meanes powerfully ſupporteth and ſuſtayneth the Soule, and the graces infuſed into her, ſo is ſhee alſo an excellent meanes for the increaſe of the ſame graces. Patience is the calme of the Soule; and as it is beſt ſowing of viſible Graine in a time of calme, ſo in the calme of the Soule, is it beſt ſowing of the inviſible ſeed of the Word and Spirit. Then can wee moſt truly ſay, My heart is ready, and, Speake, Lord, for thy Servant

vant is at leiſure to heare thee; and then with *Marie* are we moſt fit for that thing which is neceſſarie, when by Patience we have excluded the many things that are troubleſome. The Spirit delighteth in a meek and quiet Spirit, it commeth in the ſtill wind, and not in the ſtorme and tempeſt. Accordingly experience teacheth us, that the Patient have ever received ſpirituall conſolations: and even this experience is a conſolation to Patience. For this experience, that the love of God is ſhed abroad into the hearts of the patient, ſo affects the patient, that they be not aſhamed. And if wee

would rather beleeve Examples, than Positions; Let us examine the Stories of *Iob*, and *David*, and let us remember what end God made with them. The latter end of the patient hath recompensed his beginning; his patient sowing in teares hath brought forth the carrying of sheves with joy. God will bee suffered, loved, and trusted, even when hee afflicteth, and chastizeth; hee will have the Soule to repose her Happinesse in him, while the body feeleth temporal miserie. And if hee bee still trusted, and loved, if the heart still cleaveth unto him, then hee commeth at length, with a large

large meaſure of comfort, he performeth indeed what he hath ſpoken in his Word: *whoſo truſteth in the Lord, Mercie ſhall compaſſe him.* It is no great glorie to God, nor excellencie in Man to truſt in God, when with *Thomas* we feele and handle the favours of God. The bodie may have a ſhare in this kinde of truſt: But the ſight of things inviſible is the higheſt pitch of the Soule; this commends Man unto God, yea, it glorifies God unto Man, for it brings downe certaine newes, that there is Grace and Mercie with God, when the bodie utterly denies it, becauſe it feeles the ſtrokes of ſeeming

ming Wrath and Punishment. And in this testimonie delivered and received, God exceedingly delighteth; even to bee trusted under hope against hope, and hee abundantly recompenseth it, as in *Abraham*, so in the sonnes of *Abraham*. Another advantage of Grace by the mediation of Patience, is this, that the patient afflicted, and hee only, useth afflictions as incentives to spiritual fervencie, and being by troubles driven out the flesh, and the comforts thereof, hee goes more mightily and wholly into the Spirit. He quitteth the battered and polluted tabernacle of his loathsome flesh,

fleſh, and hee entreth into the ſecret of the Higheſt, where, by his Spirit God himſelfe reſideth. There doth he warme himſelfe by the heavenly flames, hee blowes and kindles them, ſeeking by all meanes, that as ſufferings abound, ſo conſolations may alſo abound, and that temporall ſorrow bee at leaſt counterpoyzed by ſpirituall joyes. So through Patience, troubles drive us neerer to Chriſt, and ſharpen our ſtomackes to ſucke more earneſtly and eagerly the nouriſhment of Life Eternall. But on the other ſide, beſides the loſſe of advantages, a multitude of evils ruſheth

sheth in upon the Soule unfenced by Patience. Surely shee is a continuall prey to every trouble, shee is never owner of her selfe, but like a light and unballasted vessell, shee is at the command of every wave, of every winde. As continuall as the miserie of Man is, so continuall is the distemper of Men impatient; and as often as troubles doe happen, so often be they lifted up from the hindges of their soules, and remooved into the Habitations of their blinde and uncomfortable flesh. Such a one is cleane besides himselfe, even besides his Soule, which is the reason that hee can neither ad-

adviſe, nor comfort himſelfe. For the underſtanding which ſhould direct, is as a Candle put out, or covered with a Buſhell; the will and affections, which by the ſuccours of Reaſon ſhould ſupport and ſtrengthen, are drawn away from lending their ſervice to Reaſon, and ſo to Man, and are become ſlaves of Paſſion and Perturbation. And ſo it comes to paſſe, that in ſuch caſes, a mans owne will and affections, which ſhould ſuſtaine and cheriſh him, doe diſtract and teare him to peeces. And commonly it falls out with the impatient, that to the evill of affliction (which might have

have been turned to good) hee addeth two evils more of his owne; evill actions, and evill passions; committing foolish things, and doing cruell things, against his own Soule and Heart. And these two are commonly the greater kinde of evils, and which the enmitie of Grace most intendeth, and therefore by us especially should be prevented. Satan in spoyling the Flockes, in destroying the Children, in tormenting the bodie of holy *Iob*, did not so much ayme to make him poore, childlesse, and full of paine; as to make him desperate, and rebellious against his Creatour and Saviour by im-

impatience. His greateſt Malice is againſt our greateſt Happineſſe; he knowes wee are ſtill bleſſed, while God is one with us, though we be poore, naked, and full of ſores as *Lazarus*, who in this life tormented, yet was after exalted to *Abrahams* boſome: Hee values our chiefe Felicitie at a higher and a truer rate than many of us doe, and he values temporall things at a lower rate than many of us doe; Therefore hee will indifferently take or give temporall things, to diminiſh our eternall joyes; hee will aſſay either by proffers, or by plagues, to draw us from our Soueraigne Good:

Good: And wee more foolishly, and ignorantly, are readie to forsake eternall felicitie, whensoever Satan will hire us with temporall commoditie, or beat us from it with momentanie afflictions. But it becommeth us not to bee ignorant of Satans policies; where Satans eye is most settled to hurt us, let our eye bee there most fixed for our preservation. Toward this, let us thus farre ioyne with Satan, yea learne of him, if wee knew it not before, that the union and agreement of our Soule with God, is the union of felicitie; and therefore whatsoever wee lose, let us not part

from

from that. If Satan rob us of a bagge of Silver, let us not call after him, and bid him take a bagge of Gold alſo. If hee afflict us outwardly, yet ſurrender not to him thy inward and everlaſting Happineſſe. Hee is a Prince in this World, and ſo can doe great things in the World. Hee can perſecute, hee can exalt, hee can torment. But hee is a ſlave as concerning the other World, which is called the Kingdome of Heaven. Hee cannot reach to this Kingdome which is in the Soule, where God is the King. Therefore by the things of this life, on which hee hath power, hee reacheth to the

things

things of the next life, on which hee hath no power, that by his owne, hee may prevaile on that which is Gods. But we on the other side, as we know the Devils purpose, so let us know his bounds, and then wee shall be safe. Let us know that he can onely stretch his power to temporall and outward things, and no further; and the inward things hee must get by surrender, or else hee cannot conquer them. Wherefore bee carefull to keepe him at his true distance; if Satan have leave to winnow thee outwardly; yet pray to thy Mediator, that hee pray, that thy faith faile not: if hee cause thy

thy outward man to periſh, bee thou carefull that thy inward man bee renewed daily; and take heed that thou give not more to him than he hath alreadie; eſpecially give not thy eternitie for his vanitie, neither give him an uſurped power over the Kingdome of Heaven, to which hee is a baſe ſlave, and by which he ſhall be judged. Caſt not to him thy ſoule after thy bodie, nor thy ſoule and bodie after thy goods; if the Prince of this World will have the things of the World, yeeld to this Prince what muſt needes bee given to this Prince: but the things of God, give onely to God; the

the things of Grace and Glorie, reserve for the Author of Grace, and the King of Glorie. For want of this restraint and limitation of Satans power, have many Saints of God lost the possession of their soules, and in those times of extasie, have undertaken dolefull actions and executions, which have grieved and pined the Spirit within them, and have made worke for a long-after-sorrow, and vexation of soule. Surely *Nubals* churlishnesse entred too farre into *Davids* Spirit, and the injurie of the *Thessalonians*, too much delivered away the soule of *Theodosius* into furie, and the

the queſtions of the High Prieſts Servants, ſtole away too much of *Peters* Courage and Reſolution. Theſe holy men, ſometimes by their frailty, gave too much way, and yeelded too great advantage to Satan: But ſome there bee, who are perfect in Satans art of impatience, and therefore are his higheſt and greateſt Schollers. Let the Devill throw but one croſſe to them, they will take their ſoules, and throw them to the Devils head; for they breake out either into ſome curſed rage, or into the rage of curſing, or into ſome curſed action. Such a one is the Devils Water-ſpaniell, he goes

goes and brings what the Devill sends for; and if hee bid him bring his owne soule, hee carries it many times to him in his owne mouth, even in a mouth of Reviling, Revenge, Curses, and Execrations. But let us rather consider, that Mankind stands betweene two Spirits, the Spirit of Light, and the Spirit of Darknes, and each of them hath a severall doore into Mans heart, to possesse and inhabit it. The Spirit of Blessednesse comes in by the doore of the Spirit, and this is opened unto him by the Key of Patience; The Spirit of Hell enters by the doore of the flesh, and this

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is unlocked to him by impatience. Now troubles & afflictions knock at both these doores, they knock at the doore of the Spirit, calling to us to open to the Lord of Life, with the Key of Patience; who is now comming by afflictions, to nurture, and to instruct us; even to increase us in the fruits of Righteousnesse. But afflictions knock likewise at the doore of the flesh, and by the feeling of smart, perswade Impatience to open to the prince of darknesse, since so griefe may be eased, and it seemes a vaine thing to please & serve an afflicting and chastizing God. But

take heed thou open not the doore of Death, to admit the Prince of Death, but by Patience admit the King of Glorie, and give him the possession of thy soule, for his stripes are healers, his chastizements are restoratives, and his strokes are the strokes of a Father. So shalt thou prosper in grace, by afflictions, through the good husbandry of Patience, and on the other side thou shalt prevent all Satans mischievous purposes, even all the evils that usually doe issue from a tottered, distempered and abandoned Spirit. Now that thou mayst provide for thy selfe such a strong Patience, which

which may bee a Coat of proofe to the ſoule, thy Patience muſt be tempred and ſteeled with Reſolution. This Reſolution is the Armour of thy Armours, even the keeper of thy Patience, which is the keeper of thy ſoule, and the Graces beſtowed upon it. For hereby wee are conſtantly prepared to indure all the croſſes and troubles of this tranſitorie race of miſerie: And this Reſolution to bee good, muſt alſo iſſue from faith, that ſees God our felicitie, who otherwiſe is inviſible, and from hope, by which future bleſſednesſe, though abſent, yet aſſured, yeelds us comfort above

all vanishing miseries. Thus the Souldier of God, warfaring against the Enemies of his heavenly Countrie, stands invincible against the gates of Hell, and himselfe being wounded or slaine, yet his Patience, and consequently his soule is safe and alive. But if thou hast not this Resolution still ready at hand, thou art impatient, as soone as thou feelest a blow, & thou must needs run away; for thou didst never resolve to fight. Thou hast not made thy cōputation what the Kingdome of Heaven will cost thee, or at least when thou sawest the reckoning, thou diddest not resolve to bee at

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the charge: Therefore thou art not for the Army of Christ; for all his Souldiers have resolved to sell all, to take up his Crosse, and to follow him; in the way of suffering, unto the Crowne of Glorie.

To conclude; that wee may yet bee more secured, that neither our Patience nor Resolution faile us in the day of tryall; Let us know by whose strength wee may stand, and in that strength, let us especially seeke strength. We may doe well, to open the Eye of Faith, to behold the joyes of Heaven which are eternall: for Christ on the crosse beheld this Glory, & there-

fore endured the Crosse, & no doubt, the same joyes, seene with the same sight, may worke the same Resolution. We may doe well to apply the Oyle of hope to the sores and wounds, made by troubles and temptations; we may doe well to behold the love of God, which wee cannot thinke, intends to punish or torment; but to amend and exalt, and we may doe well to looke upon the print of Gods seale in our hearts, by which that love is assured to us. Yet when wee have done all this, it is the power of God that makes all this profitable to us. If God draw in his breath, we shall

be

be troubled in the midſt of our Contemplations, and Reſolutions, we ſhall after many proteſtations deny him with *Peter*; all theſe helps will helpe us no more than the Law did the *Iewes*, without the ſtrong Helper. For even Chriſt himſelfe, by the power of God, endured the wrath of God, and by being God, deſpiſed the ſhame impoſed for the ſins of men. The Glory propoſed comforted him, but by the Comforter; & the Spirit which hee had, not by meaſure, did above meaſure quicken him with the ſight of thoſe joyes. Wherefore let us eſpecially by earneſt Prayer, reſort to our

chiefe and onely strength, without whom no man shall bee strong in his owne strength. Let us seeke of God that power, by which Paul being strengthened, was able to doe all things, *Let us put our trust in God alone*, and with David *call him our Rocke, our Fortresse, our Shield, and our strength.* We are but Dwarfes to Satan; and hee that is in the World, is farre greater than we. But if God be in us, hee is farre greater than he that is in the World, and he can make our weakenesse to exceed Satans strength. Therfore disclayming the keeping of our selves, let us commit our selves to God,

trust-

truſting that he will keep to the end, what wee have committed unto him. Let us draw neere unto God, and to the power of his right hand; let us take up our reſt under the ſhaddow of his wings. In his Name, and not in our owne, may wee boaſt all the day long; for it is his right hand that will get himſelfe the victory in us. If thus wee ſeeke the Lord, hee will be found of us; if we aſcribe power to the Lord, the power of God will deſcend to thoſe that glorifie his power; if we truſt in the God of Battailes, of weake we ſhall be made ſtrong, as the faithfull have beene in the dayes of

old. And if we can once say, *The Lord girdeth mee with strength to the battell*, wee may also say, *Those that rise against us, shalt thou subdue under us*. Let Principalities & Powers muster up things present, and things to come, height, and depth, life and death, yet in all these shall wee be more than Conquerours, through him that loveth and maintaineth us. Our Patience and our Resolution are grounded upon the Rocke of Omnipotence; though the windes blow, & the floods beat, they shall stand, for they are grounded on a Rocke, and while Patience standeth, the Soule flourisheth; *where God seeth*

Pa-

Patience, he seeth also that the world is not more at last, than at the first; for that, and that alone, is a good and fruitfull ground, which bringeth forth fruit with Patience.

CHAP. XI.

Of the finall possession and fruition of Happinesse.

THis World, though of it selfe, it be unto Man, but Misery, or Vanity, yet by the Mercy of the Creator, it is made unto Man a Nurse, or unto Happinesse. For the Creator having lost his Creation, recovered it by Redemption. And by this Redemption, the

the World, which otherwise is but troublesome and transitorie, yet it serves to fit us for Joy and Eternity: yea, the troubles and transitories thēselves are imployed to doe much of it: For the troubles of this life beat us on toward future blisse, and the transitorinesse delivers us up to everlastingnesse. In this life is the Bride trimmed and dressed, here she is decked for the Day of her Gladnesse, and here being made glorious within, shee goes hence to be made perfectly glorious, both within and without; having glorified God by an inward Puritie, shee goes to be glorified by God, in a shining Ester-

ternitie. But what tongue of Man can expreſſe the Glory of this felicity, which the Heart of Man cannot conceive? The Tongue muſt receive it from the Heart, and the Heart it ſelfe doth not receive it. The Tongue is more narrow than the Heart, and the Heart is infinitely too narrow for the receit of theſe loves; ſo how narrow muſt bee Mans relation of this Happineſſe, which muſt iſſue from that which is narrower, than that which is infinitely narrower than Happineſſe? And how can it bee otherwiſe? for this Marriage is betweene the Creature and the Creator.

And

And how can the Creature comprehend the Creator, especially since wee have here only a little glimpse of Faith, whereby to behold him? Againe, it is a spirituall Marriage, and wee are here more carnall than spirituall; for the tabernacle of corruptible flesh doth much cloud and darken the Spirit, in the view of incorruptible joyes. Yet are wee not left here wholly ignorant of that, which here wee cannot wholly know; but he that who is our Happinesse, hath shewed some sparkles of that which he is, & hath delivered it to us in this World of ignorance, by some palpable expressions,

fit-

fitting rather to our dull capacity, than to his ſupernaturall Excellency: Too much light darkens and dazles a weak ſight: and therefore the full apparance of felicity is reſerved for a perfect & moſt abſolute Pureneſſe, and Clarities. In the meane time let us firmely lay hold on thoſe revealed Truths which God hath ſet apart unto us, for our allotted portion of Light, in this darke place, untill wee come unto the perfect Day. Among them we find this moſt certainly proclaimed, That as there went out at firſt a Word of Creation, ſo ſhall there goe out a Word of Diſſolution, and there-

with

with also a Word of Resurrection. The mightie voyce of the Lord of Heaven, shall make Heaven and Earth to shake, the Elements to melt with fire, and the World to bee dissolved. The face of this Visible frame shall be wiped away, it shall bee rolled up as a Scrole. And all the false happinesses of Man shall passe away into nothing. But the All-seeing Providēce of the Almightie Creator, who numbreth the haires of our heads, and the sands of the Sea (for without his appointed number they could not have the quantity or number which they have) knoweth all Mankind both dead and

and alive, yea, every part of every scattered Man; and calleth up all men, as hee doth the Starres in their tumes, Arise, ye Mortals, from Death and Mortality, and come unto Iudgement. The Earth is but a Ball in the hand of God; whereof every Mote or Atome was placed by his Wisedome; and the Wisedome that made all, cannot but know all that it hath made; yea, the thing made, cannot goe out of the reach of the Maker: for it must bee by a Power given from the Maker, that it is able to doe those actions, by which it striveth, or seemeth to auoyd his Maker. And this

Power

Power can be disposed, but at the will or permission of the Giver, and so it is still subject to his reach and comprehension. Accordingly, God, the Infinite cause of all these finite things, fully searcheth and comprehendeth his own Creation, yea, every change and varietie thereof; neither can any thing in the World escape his knowledge, whose knowledge is the very fountain of all those changes which would seem to escape it. Wherefore if we will allow a Wisdome wise enough to create, wee must also allow a Wisdome wise enough to know, and to master in knowledge the

things

things created. And if we allow a Power able to create without matter, we should much more allow the same Power to bee able to renew of something, what was first created of nothing. See this therefore the assurance of the blessed, that the Trumpe shall blow, and the dead shall rise, and that the fruit of this Creation shall return to the hand that first did plant it. As God is the beginning of his Workes, so is he the end of them, all things that went from him with Power, must returne to him with Glory, and the Seed-time of Creation, must be answered with the Harvest of a finall Iudgement.

God

God hath not made the Worke to no purpose, neither hath hee cast out from him so great a Creation, as a thing contemned and neglected. Hee hath not beene wise in an excellent Creation to no end; he hath not set Man here as a wilde beast of the Forrest, onely to runne after his lusts, neither seeing his Maker, nor seene of him. The Soule of Man had in it the power of a reasonable service, it could see, and know, and please his Creator. And Nature hath truly discovered, that God makes nothing for nothing. Therefore the Soule with her Subject the Body, must come and stand at the Barre

of

of Iudgement, to bee tryed by her workes, whether in the Body shee hath pleased him that formed her. And though many vagabond soules have run from their Maker, and have indevoured to put themselves out of his service & command; yet he will not lose his property in them; they may fly from his Obedience, but never from his Power, Iustice, and Vengeance; they shall be forced to serve him, who is the end of all his Creatures, by the sufferings of Iustice, who would not serve him in the Righteousnesse of Mercie. Accordingly in this great Day of Trial, their appearance shall be

be in the uglineſſe of Gods defaced Image, their blind ſoule and leprous ſoules ſhall appeare in a perfect, & naked deformedneſſe, and their many ſins ſhall come againe to viſit them, & ſhall ſtand before them, as ſo many unnaturall accuſers of them that begat them. The pleaſure that once encouraged to the commiſſion of them, ſhall now be ſtripped from them, and ſinnes ſhall then appeare onely ſinfull, filthy, and deteſtable. And ſo by them, ſinners being lothſome to the God of pureſt Eyes, they ſhall be carryed from the Eyes whom they offend; yea, the Eyes of Mercie and Glorie ſhall be

be ſhut up from them. But on the contrarie ſide, the Eyes of Wrath and Iuſtice ſhall ſparkle out fire againſt their ſin, and this fire ſhal ſeize and feed on their Sinfulnes, for ſinne unto Iuſtice, is as fuell unto fire. Burne it ſhall for ever, in a tormenting, but not a conſuming flame: It ſhall have the agony and vexation, but not the conſumption and abolition of fire, for the torment muſt be like the wrath, the wrath of an eternall God, and the torment of an eternall fire. Thus blinde and darke toward the God of Comfort, and the Comforts of God, they ſhall be open-ſighted toward their owne Guilt,

Hor-

Horrour and Amazement. Their guilt shall beget feare, and their feare amazement, by reason of desperation, and hopelesnesse of releasement. What depth of vexation, or rather, how bottomlesse a horror it is when the Soule cannot see beyond torments, but is wholly swallowed up of anguish by the contemplation of an immortall miserie? These are they, whose portion is the Creature, and whose Happinesse is in this Life. And as they lived without God in this World, yea, against God, so shall they live without God in the next World, and God will bee against them. Hee who might

might have beene their felicitie, but was neglected, shall now, becaule neglected, become their misery; their Habitation shall bee the blacknesse of darknes, and their businesse shall bee eternall anguish, vexation, and gnashing of teeth.

But the blessed sonnes and servants of the Highest God, who have set their rest on their Creator, and have made him the end of their being, and the meanes to the end, even a God to rule, a Saviour to redeeme, and a happinesse to bleste; these arise with the Image of God in their fore-heads; God seeth his face, in the face of their soules, or their

workes also testifie the same for them. These are clothed with pure White, the Righteousnesse of Christ, and the Righteousnesse of the Spirit; with the first, the Iustice of God is satisfied; with the last, the Mercie of God is pleased; and by the last, the first is adjudged to them. They have fed, clothed, and visited Christ in his hungry, naked, and imprisoned members: these workes are the fruits of Love, and Love is the fruit of Sanctification, and Sanctification is an inseparable companion, condition, and witnesse of Iustification. So by the workes of Love, they are proved and approved

to bee the ſonnes of God, who is Love; and if ſonnes, then alſo heires; & if heires, they ſhall for ever dwell in the houſe of Glorie, even in the preſence of God. Their right to eternall Glory, is by inheritance, even by being heires annexed with Chriſt, but their admittance into their right, is by the Evidences and Teſtimonies of the workes of Holineſſe. For it is a true Rule, That none but the pure in heart can ſee God; and againe, None can be pure in heart, but he muſt firſt be new-begotten by God, even a ſonne and heire of God. And now to theſe is founded forth that moſt bleſſed

voice, which openeth the doore of eternall Felicitie, a voice that consummateth that Sacramentall Marriage, wherein Man is matched to the higheſt Eſſence, the chiefeſt Bliſſe: *Come yee bleſſed of my Father, inherit the Kingdome prepared for you.* In this Kingdome, the ragged and filthy garment of the body of ſinne, the diſeaſed infirmities of this ſinfull bodie, the teares of oppreſſion, yea, all griefe is wiped away. And in ſtead of theſe, Man is infinitely puryfied, ſublimated, and ſo fitted for the preſence of the higheſt Being. In the Puritie of Holineſſe, hee is pure without blemiſh, waſhed

from guilt, by the bloud of the Lambe, and from corruption, by the holy Ghost, yea, there is a new Light, as a new Eye plãted in the understanding, exceedingly quickened and enlarged to a spacious view of Truth, and Glorie. Likewise, new Vertue anoynteth and bedeweth the Will, steeping and seasoning it in a Divine Nature, by which it excellently agreeth in harmonie with the will of God, and is holy as hee is holy. In the puritie of Substance, the Soule shall bee highly clarified, untill it bee capable of the uppermost and chiefest Light. And the body shall bee lifted up into a propor-

tion with the Soule, for the body shall then bee a spirituall Body: even a Body like a Soule; even so pure shall they both bee, that they shall admit into themselves the beames of the Fountaine of Light, untill they bee filled with Light and Glorie. God will bee their Sunne, and hee will shine into them as into Chrystall, and in his Light they shall have the fulnesse of Light. Then shall the Knowledge of Man ascend into Perfection, farre above these poore, peeced, and patched knowledges, which we call Arts and Sciences. Even the highest Degree of knowledge, which in this mi-

mistic time of Ignorance & Imperfection, justly holdeth the highest degree of Eminence, shall then be the bottome and lownes of this new knowledge; and then shall it be knowne that this kind of Learning is of the, much like to that of a Lanthorne. It may doe us service in this Night of Mans fall and corruption, but in the Orient brightnesse of the Kingdome of Glorie, the new light by surmounting it, shal make it vnesse, yea, darken and discountenance it. For whereas now wee doe but flutter about the branches, and extremities of Wisdome, then shall we behold Wisdome in the

root: The Glorie and Fabrike of the Creature shall be seene in the Originall, Even in the Creatour; in whom it was first made within, before it was made without. In him shall wee reade the Resolution of all profitable unknown truths; and his Wisdome shall bee a most perfect Oracle, instructing all glorified and blessed Soules. And with this Wisdome shall we also behold an infinite Treasure of Power, and Almightinesse. The right Hand, and holy Arme of the Omnipotent God shall bee revealed unto us, and then shall wee wonder at this Power alone, and not at the mighty

tie Wonders which this Power hath done: for then ſhal we plainly ſee, that ſuch Power might well worke ſuch Wonders. And while wee view and conſider this Power, the Power of God will point us to the love of God. For ſo meane a thing as Man, may well bee amazed at ſo infinite Power and Majeſtie; but that at once with the Power there appeares an infinite Love; which tells the Soule, that though Power not matched with Love, bee a Terror; yet tempred with love, it is the very Safetie, Reſt, and Bliſſe of Soules beloved: For as much Power as there is in God, ſo much

is God able to bleſſe thoſe, whom hee loves; and as much love as there is in God, ſo much willing is hee to bleſſe thoſe, whom by his Power hee is ſo much able to bleſſe. Thus from Gods Wiſdome, his Power, his Love, and his Light, iſſue continuall objects, and ſpectacles of Joy. Yet is not this all of that, which cannot all be expreſſed! For this whiles there flowes from the Deitie, into the Heart of Man, a moſt pleaſant ſtreame of the gladding Spirit, wherein is the extremeſt power and vertue of rejoycing. This is the new Wine of the Kingdome of Heaven, which

makes

makes the Soule drunken with high comforts, raptures, and extaſies: which inward comforts meeting and claſping with outward joyes, fill up a Man with an exceſſe of Ioy and Happineſſe, that he ſhall bee even ſwallowed up and over-raviſhed with Ioy. And yet their Happineſſe ſtinteth not; for there is an addition of a moſt delectable and ſoule-pleaſing Harmonie. Harmonie is a chiefe pleaſure, and the moſt excellent Harmonie is the chiefeſt of this chiefe pleaſure; and the moſt excellent Harmonie is the chiefeſt of this chiefe Pleaſure; and the Harmonie of the moſt excellent

Eſſences

Essences, is the most excellent Harmonie; and the most excellent Essences are Spirits; and the Harmonie of Spirits is in the Kingdom of glory. This Musike of Spirits exceedingly exceedeth the Musike of mortall voices; yea, that chiefe Musike of hearts, which between men is called Friendship, and between Man & Wife, is called Marriage-Love, is but a counterfeit resemblance, and carries but some small relishes of that Divine and Celestiall Harmony. For in the Quire of Heaven, the Saints and Angels, even the blessed Spirits, agree in a perfect Vnison of Truth and Love.

Their

Their underſtandings think one thing: their hearts, even their wils, love themſelves and their companions with one love; They delight themſelves each in other, & eſpecially all in God. For as there is between themſelves a perfect conſent, ſo there is alſo a true agreement between theſe Spirits, and the chiefeſt Spirit, which is the very top of pleaſure and delight. What perfection can be higher than that of the higheſt Creator? And how can a Creature bee more perfect, thē when he is conſorted, & tuned to this higheſt perfectiō? God ſpeaketh to the hearts of theſe bleſſed Soules; and the hearts of

these blessed Soules, thinke and utter thoughts agreeable to the heart of God. God, that saw his Workes of Creation that they were good, and pleased himselfe in their goodnesse, now beholdeth his worke of Blessing and Glorification, and rejoyceth in the rest and joy which hee hath given to his Beloved. The glorified Soules behold and admire the Goodnesse and Mercie of God, that gave not onely the workes of the six dayes, but the rest of the Seventh to rebellious dust, and sinful ashes. In the infinite Love of God, their love still steepeth and drowneth it selfe; and the more it seeth the

Love

Love of God, the more it loves God; and the more it loves God, the more it is beloved. And out of the feeling of this ſurpaſſing Love of God, breake out thoſe Songs of Ioy, and Voyces of Exultation, *Glory, and Honour, and Prayſe be to him that ſitteth on the throne, & to the Lamb for evermore.* And, *Hallelujah, For the Kingdome of the Lord God Almightie is come.* And, *Let us be glad, and rejoyce and give Glorie to God, for the Marriage of the Lambe is come, his wife is readie, and ſhee is arayed in pure and ſhining Silke.* And yet this felicitie is not all; but that it may bee as long as it is large, and as infinite

in continuance, as it is in extent, there issues from the Deitie, into the glorified Soules, the sap and nourishment of an eternall Life. The Tree of Life nourisheth eternally the branches of the same Tree, Death is swallowed up into victory, and it selfe dyeth by the Word which is Life. But the Soules partakers of God, from him who is Eternall, doe sucke Eternitie, and so become that Kingdome, whereof there is no end. And yet this is not all of that inexpressible Felicitie, but the greatest and chiefest is yet left in silence: for that must needs be greatest which cannot enter in-

to

to the heart of Man. But let the tranſcendence of that which is unknowne, be a double ſpurre unto us in this Race of Happineſſe; one, becauſe it is tranſcendent; another, becauſe unknowne. Let the Eminence prouoke our Ambitions, & the Secrecie our Curioſities. Let us deſire and ſtriue earneſtly to enter into that, which now by reaſon of wonderfull excellence cannot enter into us. Let us indevour carefully to walke in the light of Grace, which will bring us to the full Revelation of the yet inacceſſible light of Glorie; where Happineſſe ſhall at once bee fully knowne, and fully enjoyed. In

In the meane time, it may bee sufficient for me to discover, That the Soules seated in Beatitude, passe their time, which shall never bee past, in the very top of Blisse and Delectation. They laugh at sorrowes past, and are fedde for infinite joyes to come. God is theirs, and they are Gods, and in this Vnitie is the fulnesse of Felicitie.

FINIS.

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